THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

PRESIDENT: S. Hirayama (Privy Councillor) | MANAGER: Bunji Miyazaki | EDITOR: Dr. J. Ingram Bryan

Contents for March, 1920

VISCOUNT ISHII		Frontispiece
OBSERBATIONS IN AMERICA	Viscount Ishii	425
THE HIDDEN SECRETS OF THE PAINTER'S ARTS	Oi Makitsu	428
VALUABLE MEDICAL PLANT	T. Bandai	433
JAPAN-AMERICAN RELATIONS	Z. Horikoshi	436
FURO SHRINE	C. Hoshino	439
THE JAPANESE BUDGET	S. Fujii	441
ADVERTISING IN JAPAN	S. Otsuka	444
KUNINAKA MURAJI	N. Muto	447
JAPAN AND THE PHILIPPINES	T. Mikami	449
HASEKURA ROKUEMON (IV)	K. Takayama	452
IMPRESSIONS IN ENGLAND	Mrs. Ebina	456
YOKOHAMA FOREIGN TRADE		459
AROUND THE HIBACHI: A GOOD SHOT		462
MONTHLY RECORD OF EVENTS	(Jan. 25 to Feb. 23)	465
CURRENT JAPANESE THOUGHT:		466
1. Japan		
2. China		
3. Marquis Okuma's Opinion		
4. Siberian Policy		
5. Universal Suffrage		
6. Sham		
7. British Citizenship	Dr. J. IngramBryan	

SUBSCRIPTION:

In the Japanese Empire, (Post Paid) per year in advance . . . *Yen* 10.00
In Foreign Countries, (post paid) per year in advance . . . . „ 11.00
Single Copy, ... „ 1.00

Foreign subscribers should be remitted by P. O. or express money order, to The Japan Magazine Co., 6 Itchome Uchisaiwai-cho, Koji-machi-ku, Tokyo, Japan.

AGENTS:

Maruzen Company, Tokyo
Kyo-Bun-Kwan, Tokyo
Kawase Nissindo, Kobe
Kelly & Walsh, Yokohama & Shanghai
B. F. Stevens & Brown, London
E. L. Morice, London, W. C.
Brentano's, New York & Paris
A. C. McClurg &Co., Chicago, ILL.
Smith & McVance, Boston, Mass.
American News Co., New York, etc.
Yorozu & Co., Sacramento, Cal.
Aoki Taiseido, San Francisco, Cal.
G. E. Stechert & Co., New York.
N. S. W. Bookstall Co., Sydney N. S. W.
Tract & Book Society, Bombay,
D. B. Taraporevala Sons & Co., Bombay
Federal Rubber Stamp Co., Kuala Lumpor F. M. States
Kho Hock-Tye, Penang, S. S.

ALL RIGHTS RESERVED

Digitized by Google

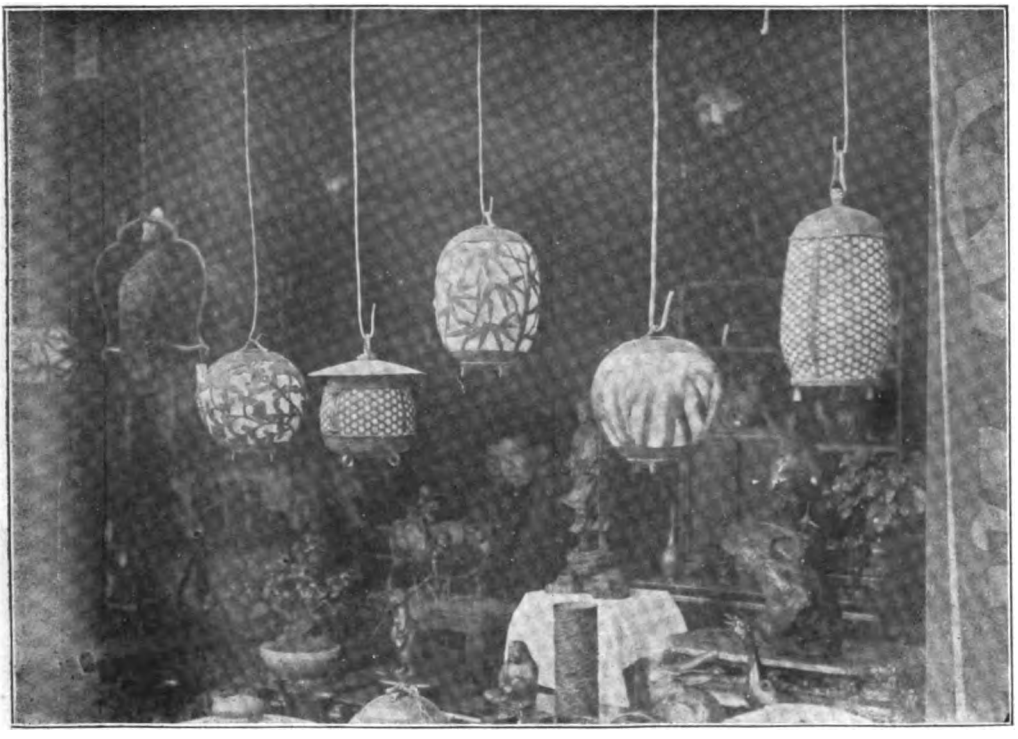
VISCOUNT ISHII

M. le vicomte Ishii

Digitized by Google

ADVERTISEMENT FOR BEDDING

Etalage d'un magasin de literie



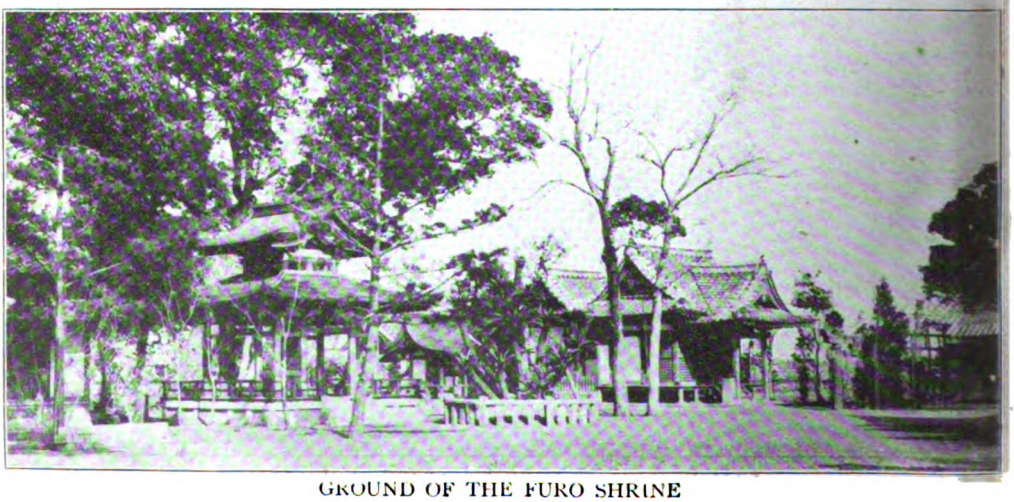
LANTERN SHOPS USED TO ADVERTISE GOODS

Etalage d'un magasin de lanternes

Digitized by Google

MAIN BUILDING OF FURO SHRINE
Bâtiment principal du temple " Fûrô "

FURO SHRINE GATEWAY
Entré du temple " Fûrô "



GROUND OF THE FURO SHRINE
Jardin du temple " Fûrô "

Digitized by Google

LT.-COLONEL WALDECK, FORMER GOVERNOR OF TSINGTAU, RETURNS HOME FROM HIS LONG INTERNMENT IN JAPAN

M. le lieutenant-colonel Waldeck, ex-gouverneur de Tsingtau, retourne à son pays

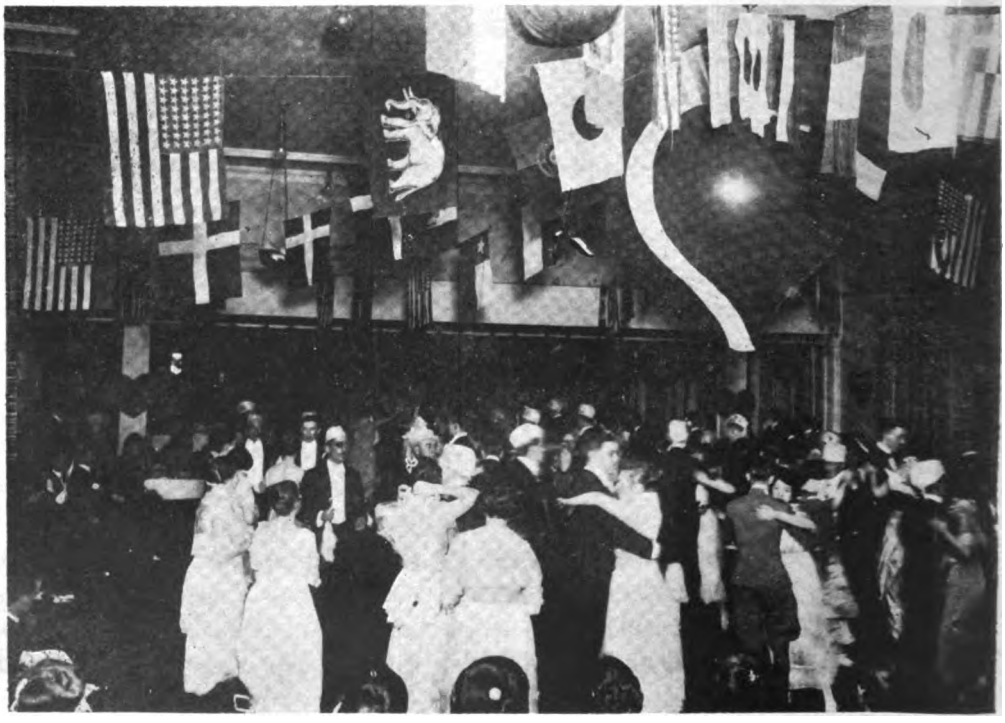
UNIVERSAL SUFFRAGE PROCESSION IN TOKYO

Manifestation à Tokio pour le suffrage universel

Digitized by Google

PREMIER HARA MAKES OPENING ADDRESS AT IMPERIAL DIET

M. Hara, président du conseil des ministres, prononce à la Diêt Impériale, un discours relatif au programme politique du gouvernement



DANCE AT THE IMPERIAL HOTEL IN AID OF THE KUMAMOTO LEPER HOSPITAL

Bal à l'Hôtel Impérial, donné en faveur de la Léproserie de Kumamoto

Digitized by Google

THE JAPAN MAGAZINE

VOLUME ELEVEN MARCH, 1920 NUMBER ELEVEN

OBSERVATIONS IN AMERICA

By VISCOUNT ISHII

(EX-AMBASSADOR TO THE UNITED STATES)

IN size the contrast between America and Japan is vast. The United States is thirty times the area of Japan, not including Alaska and Hawaii; and one of the great American lakes could make an island of all Japan and have room left for another Japan, while the Mississippi river is as long as all the rivers in Japan combined, and Niagara falls is bigger than all the waterfalls in Japan run into one. I have not investigated the truth of these assertions in detail but no doubt they are correct.

The most important thing about a country, however, is not its size but its people. What are the Americans like? To begin with there are some ten or fifteen million coloured people or negroes; with some hundred million whites, of which some twenty per cent are of Latin extraction, and about the same percentage of Germanic people, with about the same percentage of slavs and others. No more than thirty per cent of the nation is really Anglo-Saxon. During the war it was a vital question whether this thirty per cent of Americans could control the rest or not. On this subject the Kaiser made a big mistake, as he estimated that America would be unable to present a united front. Even I myself felt grave doubt about it for a time; but my reading of American history showed me that the Anglo-Saxon had always proved his superiority, and I concluded that he would do so in this case. It is none the less a marvellous thing that this thirty per cent can manage to control all the rest of the varying racial elements. America is the melting pot of the world. It embraces all the races of Europe, no matter how different; and as soon as they reach America they are cast into the melting pot and become Americans. It is a matter that the Japanese should take special notice of, how the Americans are able to combine all these conflicting races into one united people. I do not know how they do it.

One of the secrets of American success is that all forms of oppersion are avoided, not only in religion but in politics and free thought. In Europe, on the contrary, oppression of all kinds prevailed; and those who came to America, as a rule, come to secure freedom in the new world of liberty. The first who came were English, seeking freedom of religion. Many Spanish and Dutch immigrants came too. These founders of America laid the main stress on liberty, and the

Digitized by Google

same spirit pervades America today. It is hardly more than 150 years since America as a nation began. From the first Americans loved liberty intensely and showed every willingness to undergo every physical suffering to maintain it. Though they established a stable government, they were exceedingly jealous of the powers delegated to the officials of the Government, putting men in office merely for executive work, but setting up many departments to dispute with each other for supremacy, the people themselves retaining the ultimate decision in all vitals matters. After the Revolution they worked out a system of government by two houses of legislation in which neither could secure the ascendancy, and even to this day the rivalry and even jealousy of the two departments is keen. All departments, including the President, claim to be independent, as being elected by the people and representing them. They always insist that they represent the people; and consequently if the senators recently represented an anti-Japanese attitude in discussing the Shantung question in the Senate, we may feel assured they believed they were expressing the view of the American people. On the other hand the Treaty to which the American President agreed was just to Japan, and so as he was elected by the American people, we may also conclude that the people are friendly toward Japan.

Since my return from America I have taken every opportunity to inform the people of Japan that in my opinion the views expressed by the American senate do not represent the opinions of the American people as regards Japan, but are put forth simply for the sake of securing political capital. To regard them as standing for the American people would be a serious misapprehension of the situation. I am persuaded that the people of the United States do not take so superficial a veiw of the question as some of the senators do.

Naturally Americans are very proud of their country. Its resources are great and abundant; and they consider themselves all shareholders in these resources. Their first thought always is that they would never barter or give away any of their national resources, even to kith or kin. They have great respect for privileges of citizenship and are very jealous as to whom they will grant it. Some of their views on this subject are indeed very narrow. This characteristic causes trouble not only to Japan but to others, though in a special degree to Japan. All this arises from their pride in their origin and history. The stream of American history is wide but short, while that of Japan is long but narrow. America is exceedingly mature is matters of political freedom and democracy, delaring all men to be born equal, and boasting that Liberty as an organized institution was born in America, and history does not dispute the fact. They have fought great battles to obtain and retain this liberty, battles not only with the sword, but against such monsters as Tamanny Hall and the Trust System. The labour unions too are striving for even more freedom still, and it may give rise to a serious situation later.

As to the immigration question it must be remembered that the higher and middle classes in America have no desire to exclude the Japanese; but it is a case of the majority ruling, and the labour class is in the majority. Each one of this labour majority possesses a vote equal in power to the greatest man in America, even Mr. Rockefeller. They are prejudiced against

Digitized by Google

the Japanese for economic reasons and can easily make trouble. And politicians eager to flatter this element in order to obtain higher positions for themselve accentuate the trouble, and readily vote for Japanese exclusion even against their real convictions. In times past politicians tried to feather their nests by agitating Italian or Irish exclusion and now it is Japanese exclusion that they can make most out of. The trouble is largely local and consequently there is no effective remedy but a local one. Though Japan may present her case to the Federal Government at Washington she can effect nothing, since the Washington Government has nothing to do with the laws of California. All the circumstances are well understood on both sides, and yet no effect is produced. Why is this? Because American labour has the whole power in its own hands and refuses to grant the privileges which the Japanese ask. The policitian cares nothing as to the origin of the votes that elect him so long as he gets enough to elect him. In Japan there is maintained a comparative balance between the various strata of society, upper, middle and lower; but in American unfortunately this is not so, the excessive power in the labour class being very striking. American officials and even foreign envoys have to suffer from this state of affairs in America, but there is no remedy for it so far, and it is a serious problem. I have had some extremely bitter international experiences and I could say more, but the subject is delicate and I desist. Some of my talks with American officials have been extremely, frank, I must say; and that is as much as I can say!

LOVE SONG

Hana ya, yoku kike!
Sho aru naraba,
Hito ga tsuagu ni
Naze hiraku?

O flower, hear me well if thou hast a soul!
When any one sorrow as I am sorrowing,
why dost thou bloom?

Digitized by Google

THE HIDDEN SECRETS OF THE PAINTER'S ARTS

By OI MAKITSU

TRANSLATED INTO ENGLISH BY HENRY P. BOWIE

The Translator of this article Mr. Henry P. Bowie, a citizen of the United States, has resided a number of years in Japan. Mr. Bowie studied Japanese and Chinese under Hirai Kinzo (平井金三) in Kyoto, and in that city he also pursued the study of painting under Nishrigawa Torei and Kubota Beisen. Subsequently he continued his art studies in Tokyo under Shimada Sekko and Shimada Bokusen. Mr. Bowie has also given considerable attention to the investigation of Chinese etymology, being much artisted in this by the great scholar Takata Chushu. It writing the Chinese as a fine art Mr. Bowie has enjoyed the rare privilege of instruction under the late Iwaya Ichiroku and others of his school of Calligraphy Mr. Bowie is the author of a work on Japanese art entitled "On the laws of Japanese painting."

He has been decorated twice, by the late Emprer and the present Emperor of Japan and holds the order of Rising Sun.

His paintings have frequently won awards in the various official art exhibitions in this country.

(The following short treatise on painting was written over one thousand years ago by Oi Makitsu a celebrated Artist, Poet and literary characters. It is of exceptional interest, disclosing many of the esthetic principles of oriental art. We believe it has never before been translated into any foreign language, and we present it to our readers as a production of rare value.)

AMONG the various methods of painting that executed in black and white is by far the best. It brings out what is characteristic in Nature and reveals the wonder work of creation. At times we will find a painting one foot or two only in size reproducing a landscape one hundred or more miles in extent; East, West, North or South are made real to our gaze while Spring, Summer, Autumn or Winter are recalled under the magic of the brush stroke.

In landscape painting first of all let the waters boundry be well defined and avoid introducing here any forced mountain effect. Next put in roads and paths but do not show them in uninterupted continuity. A principal peak should occupy the most elevated site, while subordinate mountains should be spread low. Where the mountain folds inward a buddhist monastery may be fitly placed, while along the land which fringes the water dwellings may dot the scene. For forest effect near a hamlet with its cottages put in some trees with branches hugging their trunks. Mountain gorges should concentrate their waters and rush them impetuously downward; but let not such tarrents flow by confusedly. A suitable place for a ferry is in some lonely part of the composition, while persons descerned to be plodding along should be painted far apart. Bridges suitable for ruddered vessels to pass under must be high; fishing boats with their fisher crew may be suitably represented as lying low down in the water. The space intervening oppos-

Digitized by Google

ing cliffs should be made to appear dangerously steep and fantastic trees introduced; while bowlers may jut out from sheer walls, indicating places quite impossible to pass over. Distant mountains should blend their outline with the clouds, and the far off sky lose itself in the light water color of the horizon.

Where mountain ranges are closely joined, streams should flow from without their recesses, and where a mountain road approaches a dangerous pass let an artificial causeway be shown. When a towering pavilion is placed on a level stretch the adjoining dwelling houses should be suitably screened with high growing Willow trees, while those buddhist and Taoist temples which are the ornament of famous mountains should have original shaped Cedar trees as the proper accompaniments to their towers and cloisters.

Distant views should be veiled with shadowy haze and rocky caverns be enveloped in cloud texture. The wine—flag of the public house must hang high above the road and where a great expanse of water is shown, boats coming from a distance should appear low on the horizon.

Represent all distant mountains as low lying: but in the foreground trees may be property introduced high with a spreading growth.

In my leasure I have greatly enjoyed using the brush and the painting slab and for years I have searched out in detail the profound mysteries of art.

People of quick apprehension need no extended explanations, yet those most skilful must none the less conform to fixed principles.

When the pinnacle of a Pagoda towers skyward it is unnecessary to show a monastic residence; it may be either introduced omitted or placed in the upper or lower plane.

A reed covered mound or earthy hillock may half conceal a dwelling or a storehouse; a turfed hut or thatched cottage may partly reveal the mast heads of boats lying beyond.

A mountain may have one of eight different aspects, a rock should show three sides.

Slowly moving clouds must particularly avoid taking fungus shapes. Human figures should never exceed an inch in stature; pines and cedars may be made to grow straight up two feet in length.

Before begining with the brush have a definite idea of what you are about to undertake.

In painting a landscape there are certain general principles contributing to its execution. For instance a mountain ten feet high should show in proportion the trees upon it to be one foot in height, while a horse introduced should be but one tenth the length of the tree and a man in such painting should not exceed the size of a bean. Human figures at a distance must show no eyes, distant trees no branches and far off mountains no rocks, while faintly suggesting the eyebrow shape; distant waters no waves and made to appear on a level with the clouds on the horizon. All these are secrets. The canons of a mountain should be filled with clouds and from rocky walls should gush forth springs; towers and pavilions should be covered with tree growth and roads show wayfarers.

In rocks show three surfaces; in paths their entrance and exit; in trees, their tops; in water the passage of the winds over its surface.

These are additional secrets. As a rule

Digitized by Google

in landscape painting, a mountain with a conical top is called a pointed peak, a steep, far spreading mountain is called a range; ran with cavern is called a gulch; a sheer walled mountain is styled a precipice; where there are overhanging rocks we have a cliff; a rounded mountain is called *ran* and a road passing through it produces a valley effect. A narrow passage way between mountains is a gorge; water similarly passing is called a stream. Paying attention to these points the principles of landscape painting may be mastered.

In looking at a painting one should first observe its characteristic spirit, then its lights and shades, then determine the relative importance of its mountain range as they stand, one to the other; descriminating between the dignified features of the different peaks. If there are too many it is confusing, if too few the work is insignificant. Let there be neither too many nor too few and distinguish between their relative distances. A distant mountain should not be united to one in the foreground, nor distant water courses confused with those nearby.

Within a sheltered spot on the lower slope of a mountain let a buddhist cloister be placed. Put a bridge near an abrupt gulch or hilly bank. Where there is a road passing put forest trees, where a gulch abruply terminates place an old ferry; where the water ends show trees veiled with haze; where an expanse of water, let sail boats be seen scudding before the wind.

In a dense forest put a cabin; old trees standing along a gulch have their roots severed and are over grown with vines; a rocky bank near a stream looks effective and should show water marks.

As a rule paint distant forest trees narrow and flat, near ones high with a dense foliage. Trees with leaves should have tender soft branches; those without leaves—their branches hard and vigorous.

The bark of the pine tree resembles the fish scale pattern,—that of the cedar winds round the trunk—Trees growing in earthy soil have their roots long and their stems straight; those in rocky places are crooked in shape and grow sparsely.

Old trees are filled with knots and should look half dead. A forest in the cold season should be stripped of foliage and made to seem solemnly silent.

When it rains heaven and earth in a painting are indistinguishable, nor can the East be told from the West. Where there is wind and no rain pay attention only to the direction of the tree branches; where there is rain and no wind let the tree tops be pressed down, the traveler wear his umbrella shaped hat, and the fisherman wear his straw rain coat.

The rain clearing—the clouds roll by, the sky opens showing blue—only a thin drizzling mist remains, the mountains appear green and let the sun be slowly setting.

For an early morning scene let the multitudinous hills await the dawn showing a dim haze while the lingering pale moon grows wan—its color growing faint.

For an evening scene let the mountain retain the flaming sun, the laboring barge lower its sail as it nears the river bank, while the wayfarer is hastening along the path where half the cottage brush-gates are already closed.

In a Spring scene the mist is all pervading or a haze envelopes all—resembeing spun silk as its spreads: the water looks indigo dyed and the color of the mountains is shading to blue.

In a Summer scene old-trees will

Digitized by Google

shut out the sky: let the green water be waveless, a waterfall pierces the rising cloud it causes and near by let there be a half hidden villa.

Autumn shows a water color sky and forest trees in scattered groups—wild ducks and watery sand beaches.

In winter let snow mantle the ground; a wood chopper is shouldering his faggots and the fishing boat is beached on the bank in shallow water or sand flats.

Generally in landscape painting the seasons are to be borne in mind.

Mountain peaks should not be all of a kind nor tree tops of one pattern.

Mountains borrow trees for their foliage clothing and trees require mountains for a foothold. They should show up the excellences of the mountain beauty and in turn mountains should reveal the attractions of tree growth.

One versed in all these principles may be considered skilled in paintings landscapes.

Biographical Notes from the Chinese Encyclopedia.

Oi, his other name being Makitsu, was a native of Shen Shi and he had the office and rank of a Cabinet Minister.

His painting was especially excellent; his brush work and creative mind coming to mingle with Creations work.

In painting flat landscapes, snow covered peaks and colored rocks his talent was intuitive and no other artist could equal him.

In his later age he acquired a villa property in Mo Ko. The Mo river flowed by and below this property and from it he drew off water to fill his garden with streams where he floated pleasure boats and entertained his literary friend Hai Teki—composing poetry and playing the lute.

His collected poems on country life are called Mo Sen Sha.

Another Account.

Oi, had high ideals. He believed in Buddhism, and enjoyed himself with water, trees, Koto and books. In painting landscapes his style embraced both ancient and modern methods.

He was undoubtedly excellent in his brush work and most skillful in landscapes. His painting of pines and rocks looks like the work of Go Do-Shi (Tang Dynasty, 9th Century). His ideal is not of this world, and miracles are wrought at the point of his brush.

When Oi painted for prince Ki-a large rock which looked natures work, that nobleman treasuring it when at home would gaze upon it and feel that he wa- in the mountains, and he had much pleasure. As time passed the rock looks ed more and more remarkable. One day a greatthunder and lightning storm coming on suddenly a bolt pierced the roof of the princes dwelling and the rock disappeared from where it had been painted.

During the reign of the Emperor Kea So, Corean Ambassdors came to China and reported that a fantastically formed rock had come flying over and had lodged on the top of mount Kin Zo San, and on this rock was found the signature and Seal of Oi, and the King of Corea not wishing to retain it, sent it as a present to the Emperor.

Then the Emperor ordered the signature and seal to be compared with Oi's and they were found to be identical, and the Emperor came to understand the

Digitized by Google

excellence of Oi's work and issued orders to all the world to collect Oi's paintings and deposit them in his Palace.

So Toba said "when I study the poetry of Makitsu it contains paintings, and when I behold his paintings I find them full of poetry."

To Ki-Sho he said the *bun jin gwa* was started by *Oi* and then followed by many painters.

Oi was accustomed to paint landscapes with *ha boku* or scattered ink.

Waga uye ni,
Tsuyu zo okunaru
Amanogawa,
To-wataru fune no
Kai-no-shizuku ka?

Softly the dews upon my forehead light:
From off the oars, perchance, as feather'd spray,
They drop, while some fair skiff bends on her way
Across the Heav'nly Stream on starlit night.

(From Kokinshu)

Digitized by Google

VALUABLE MEDICAL PLANT

By TORAZO BANDAI

A JAPANESE plant known to science as the coptis root, has long been in much demand in this country, and is now largely exported abroad. The plant was first used in the Chinese system of medicine, and its effectiveness being recognized by the medical fraternity everywhere, it is still used. It is not a dangerous remedy and can be administered even by non-professionals. The drug is used mainly in cases of diarrhoea. The taste is extremely bitter. This drug is the principal constituent of such patent remedies as *ichogan* and *kochogan*, which find such a large sale now a days, especially in cities like Osaka and that neighborhood. The amount of the drug consumed in this way annually reaches several thousand pounds. The juice of the boiled root is a good remedy for frostbite and chillblain too. The dry leaves and twigs of the plant are often put in old books or between the folds of valuable screens to keep away injurious insects, this being especially effective in regard to paper articles. The plant has various other uses also.

Most of the medicines containing extract of coptis are exported to tropic regions as well as to China and Korea. The demand for the plant is so great that the supply now threatens to fail to meet it, although steps are being taken to extend cultivation of the plant. The business of cultivating the plant has, therefore, a bright future, if more persons will but undertake it.

In Japanese the plant is called *oren*, or *yuren*, and also *tekitanshi* and sometimes simply coptis anemanae-folia. According to botanical classification the plant belongs to such small perennial herbs the crowfoot family. Each stem has three leaves and is about a foot high, the blossom coming out about the first of April, the colour being yellow; the plant has separated bead-like roots or bulbs. It is a hardy plant that can thrive in almost any sort of soil. But it does not love the sun, preferring the deeper shades of mountains and hills. In ancient times gardeners used to plant it in miniature gardens as a curiosity of some beauty. The plant grows well in every part of Japan, but especially in the southwestern parts. Thus it can be well cultivated on waste lands and hill sides, if any one has sufficient enterprise to undertake it.

The methods of cultivation vary somewhat but none of them is difficult. Sometimes the plant is grown simply in the field like any other plant; others utilize the mountain sides for this purpose. Preferring a shady field the cultivater simply digs up or plows the soil, and makes drills about four feet apart, sowing

Digitized by Google

the seed in late October until late November. In warmer climates it would be all right to sow the seed as late as December. On sowing the seed it is better to cover them with dead leaves rather than earth. Chopped straw is also good for covering them, the older the better. The seed will probably not sprout till the following March or April. Stands have then to be set out on which are placed shades of tree branches or matting to keep off the sun from the young plants. The plant must have two seasons for full growth. They may be sprouted in a small patch and afterwards transplanted to a larger field. As to fertilizer, oil seed waste is good, or bean cake, or stable manure, bone meal, silk worm refuse and so on.

After three years the plant is perfect and the plants may be again transplanted to make a permanent plantation in land properly prepared for the purpose. Transplanation should be done some time in early October though it may be peferred to November according to climate. The drills for receiving the trees should be about three feet apart; and the seedlings should be removed without injuring the roots in any way. Each seedling should be planted some 5 inches apart. Sometimes they are set out even closer. After transplanting a suitable awning should be provided to save the plants from the effect of strong sun. Then they require about four years of care, keeping them free of all woods, though no hoeing or plowing is necessary. The plants should be well manured twice a year, in the spring and autumn. In the fourth year they are ready for tke market, the harves time being in September and October.

By adopting the suggestions above, some 20,000 trees can be grown on a quarter of an acre of land, and the following will be the economic result:

EXPENSES

Seed	¥ 1.30
Two years land rent	20.00
Fertilizer	30.00
Labor and awnings	20.00
	71.30

RECEIPTS

1,900 plants	¥ 507.00

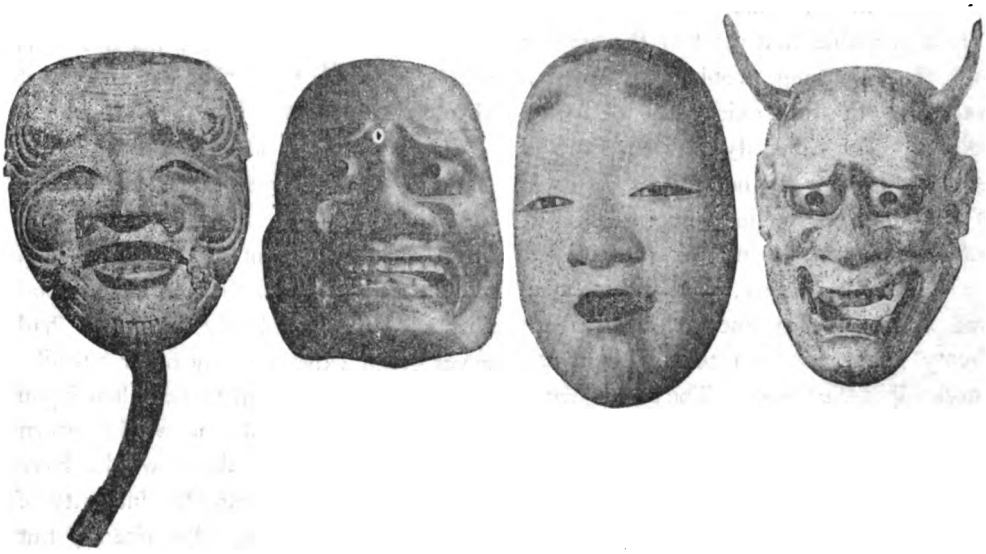
As to crops in waste lands they may be allowed to grow in the natural way and take care of themselves for the most part. They grow on hill sides, in the mountains or on the plains without any special protection, but a spot exposed to the sun all day should be avoided. A good place for such enterprise is in pine woods or under the cryptomeria forests, where the owners could obtain good ruturns at very small outlay. The shadyside of the hill should, of course, always be selected. In this way the profit of the woods can be supplemented by a reward of gold and silver. As to times and seasons the same should be observed as in the case of plants cnltivated in the regular way. It would be well also to remove any woods that may threaten to interfere with the plants. No fertilizer will be needed nor indeed any shade beyond that parovided by the forest. From one acre of forest land at least 160 yen might easily be made. Though it would amount to no more than 20 yen a year it would be something especially to a poor man. The plant can also be cultivated between the rows of mulberry trees in the silk districts.

The coptis root is sold in its natural state just as taken from the ground; but if the cultivators of the plant understand how to put it through the refining process they can make more money. After the little trees are dug up the leaves and stalks

Digitized by Google

are cut off and the tiny roots cleaned. Each root is cut up into four or five pieces ond left to dry in the sun. They are then placed in pails or large basins and washed till all sand and dirt are removed. The roots must now be placed on straw mats to dry well; and then they must get another bath, and so on till the color of the roots turns yellow, after which they are finally dried. The roots is now worth from ¥ 2.50 to ¥ 3.50 per pound. They are sold to trades men in Kobé and Osaka, where there is a steady demand. The exports of this drug total more than 100,00 yen annually, that is in the case of one exporter only, so that the total for all exporters must be very large.

Japan is the only producer of this plant at present, though in ancient times it was also grown in China and Korea. As cultivation was not continued in those countries the plant died out and is now almost extinct. In Japan for a long time the demand depended on the gathering of the wild plant; but in time the demand was so great as to encourage cultivation of the plant. Farmers were encouraged to devote greater attention to producing the plant and the cultivation of it has been taken up wite considerable zeal in certain districts.



Digitized by Google

JAPAN-AMERICAN RELATIONS

By ZENJIRO HORIKOSHI

For some time it has been obvious that relations between Japan and the United States have not been what they should. So much is this the case that the Japanese public has not been without some degree of anxiety as to the outcome. Perhaps this feeling is due more to natural and earnest solicitude than to real danger of a rupture between the two old friends. The two most vital points of danger lie in the Shantung question and the bills depriving Japanese of land ownership in California.

It is probable that most of the trouble over the Shantung problem in America was due to the exigencies of party politics. The difficulty was accentuated in some measure by the arbitrary attitude of President Wilson in failing to consult with the Senate during the progress of the Peace Conference. He knew very well, as all America knew, that the Peace Treaty could not be ratified without the good-will of the Senate. The consequence is that after the American delegates had agreed to the Treaty the American Senate took upon itself the preposterous task of revising it and attempting to regulate the entire world after American ideas. The arbitrary act of the President in assuming to represent the Senate at the Conference was, therefore, a great mistake. His presumption amazed even such men as Premiers Lloyd George and Clemenceau. After testing his power at the Peace Conference for a while he returned to Washington to sound the situation at home and then betook himself back to Versailles again. But while in America he failed to consult with any represntative portion of the treaty-making power of his country, and the consequence is that America has not yet ratified the Peace Treaty, long after all the other Allies have done so. No wonder that even his own friends are now severely criticising the President and regarding his policy as more despotic than that of the most absolute monarch.

One of the most unfortunate aspects of the difference between President Wilson and the Senate is the discussion that arose over the Shantung question. Up to that time America trusted in the good faith of Japan absolutely, as Japan had never given cause for any other attitude. Under ordinary circumstances when Japan assured America that she would return Kiaochau to China there would have been no doubt concerning the integrity of her guarantee among Americans; but this time doubt and suspicion seemed to reign everywhere. Of course it may be only a device of the republican party for furthering its own ends, and therefore not really be representative of American

Digitized by Google

opinion. The people of Japan should maintain the utmost patience and see how the matter will turn out at the next election.

The land question in California is not a new one, of course, having been under discussion for a number of years. But it constantly crops up anew to disturb the good relations between Japan and the United States. The extent of land owned in California by Japanese subjects was very small, yet a bill must needs be brought in to prohibit it altogether. Not satisfied with the bill to interfere with Japanese owndership of land a bill was introduced to prevent even their leasing of land in any satisfactory way. The Pan Pacific Exhibition in San Francisco lessened the outburst against the Japanese somewhat, for it was feared that the maintenance of such an agitation would prevent Japan taking part in the exhibition. After securing Japan's participation, however, the agitation was renewed in the former unscrupulous manner. During the great war again there was some lessening of the agitation, as America was preoccupied with European questions; but now that the war is over the anti-Japanese spirit in California is being again fomented.

When Baron Shibusawa visited the Exhibition in San Francisco his real object in going was to do something toward lessening the anti-Japanese agitation and promoting better relation with America. He was genuinely concerned with the seriousness of the situation, for he believed that if something were not done, the matter would grow worse. He used every effort in his power to improve the situation and had the satisfaction of seeing a slight improvement. At that time the American Labor Convention was assembled at San Francisco; and Baron Shibusawa took occasion to interview Mr. Samuel Gompers, the President of the American Labour Union, and they had a meeting with some other labor leaders at which the Japanese sitaution was discussed. After this the question of Japanese land ownership was quiescent for a time. The Japanese, thinking that the matter was to be dropped, supposed that they might hope for land ownership, and so the question came up again and is now being fomented to a an acute degree.

The political agitation in America at the present time is quite intense; and some are utilizing the Shantung question and others the land ownership question to create bad relations with Japan and at the same time injure the prospects of President Wilson and the democratic party. The war having brought unusual prosperity to farmers, the question of possessing agricultural land has assumed a new importance recently, and there is an attempt being made to prevent Japanese in California sharing in the bright prospects. Some are even agitating the entire exclusion of Japanese. I am inclined to believe that the matter is merely a political dodge on the part of the republicans rather than due to any deepseated desire to offend Japan or exclude the Japanese. If a bill excluding Japanese from ownership of land persists there is nothing to do but await the appearance in America of a juster spirit.

The American mind is often wayward and uncertain in its habits, and one cannot always tell what to expect, the situation so often being subject to party political schemes. One reason is that the country is so large that one part scarcely knows what the other part thinks or desires. Americans imagine their country the

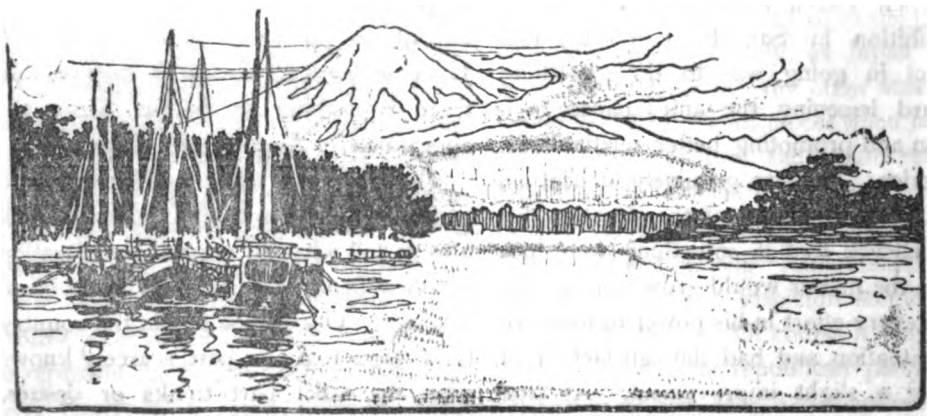
Digitized by Google

greatest and wealtniest in the world. Their resultant attitude toward other countries is apt to be bumptious and overbearing. Their general composure and candor, however, are to be admired. They despise secrecy and say just what they think. There is always some satsifaction in knowing what a people think. The people of Japan should emulate this spirit and possess their souls in patience, awaiting the outcome of the agitation against them in the United States. By this policy the firiendly relations between the two countries are not likely to change. The American bark is worse than its bite; and the Japanese should always remember this and refrain from replying in kind. Let us return good for evil, and beat the Americans at their own religion, which they are apt more to profess than to practice.

LOVE

Now hid from sight are great Mount Fuji's fires
Mount Fuji, said I?—'Tis myself I mean;
For the word *Fusi* signifies, I ween,
Few see the constant flame of my desires.

(From Kokinshu)



Digitized by Google

FURO SHRINE

By CHIKUSHU HOSHINO

IN Chikugo province there is a remarkable shrine known as the Furo, or wind-wave shrine. Once I went to visit it. Our train arrived at Kurumé station on the Kyushu main line; and thence by the Okawa line another hour we reached Okawa village, facing the sea, into which pours the Chikugo river, the largest in Kyushu. We had to go on by *jinrikisha* a mile or more to reach the shrine.

The shrine itself is very simple in construction, as most shrines are; but the art displayed in certain parts is very fine. The style represents the Kamakura period, and for this reason it has been included among the buildings specially under the protection of the Government. In this shrine three deities are worshipped, Sokotsu, Nakatsu and Omotsu. On account of the tradition that these gods guard ships from calamities of wind at wave sailors always come to show their devotion, especially on festive occasions when very elaborate functions are performed.

The shrine of winds and waves was first established in the remote period of the Empress Jingo. When the Kumaso tribe arose in rebellion against the central government the Empress went down with the Emperor subjugate the rebels. The Emperor passed away during the campaign and the Empress thoughtfully kept it secret and had Kamowake, a great general, to continue the fight against the rebels, she herself having dressed in male attire encourage the soldiers. Thus she went over the sea to attack the Koreans, who unconditionally surrendered to her army. Leaving one of her generals in charge of the country, she started to return, and had a child on the way, afterwards the Emperor Ojin. The Imperial fleet anchored on the coast at Enotsu where the wind and wave shrine new stands. At that moment a white heron flew about the Imperial flagship. The Empressed watched the direction taken by the bird and then ordered a shrine to be erected at the place in the honour of Furo, the god of winds and waves. A temporary shrine was at once erected and the first Shinto priest appointed over it.

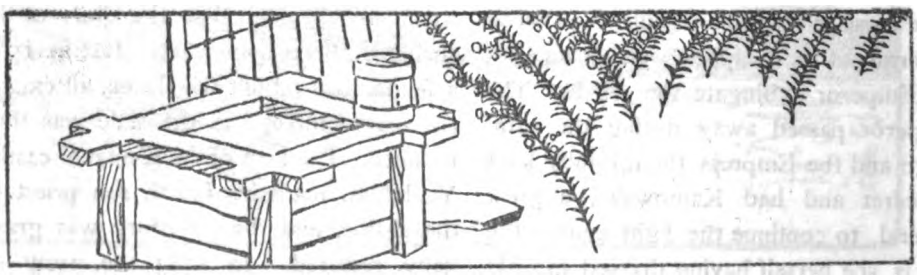
Later on other deities were added to the shrine, including the spirit of the Empress Jingo and Takara Myojin, also Sumiyoshi daijin, the god worshipped by the Empress when she set out for Korea. The governors of the province of Suma and generals have for hundreds of generations have paid adoration at this shrine, which enjoys lands in perpetuity to keep it up. In the 14th century the shrine was partly destroyed by fair during a battle, from which time the glory of the shrine declined somewhat. But in 1560 a feudal lord rebuilt the shrine, all except the main temple, and the scale was thus reduced. The lord of the Kamachi castle, Yoshihisa, made his fourth son priest of the shrine, and the old glory was gradually restored. In 1583 the army of

Digitized by Google

Satsuma invaded the site and took possession of the land occupied by the shrine, most of the treasures and old documents of great value completely disappearing. In 1600 in the war between Hizen and Yanagawa near the shrine the soldiers violated the shrine and destroyed it, leaving only part of the main temple. In the following year when Yoshimasa ruled in Chikugo he worshipped at the old Furo shrine and restored the buildings that had been destroyed, giving land for its upkeep. In 1619 more land was given, and in 1621 a great festival, was held when the ark of the deity was once more taken out in procession. At various times subsequently other buildings were rebuilt or restored. For some years then the shrine was somewhat neglected until the people of the district undertook to repair and keep up the shrine. Just then the war broke out between Japan and Russia and the work of restoring the shrine had to be temporarily postponed. The Government gave a grant to help out the expenses of restoration. The inscription on the shrine is as follows:

"As the heavens expand eternally and the earth for ever so all prayers offered here have been answered fully and the entire land has been granted increase. Especially have the people of this district been blessed above measure in peace and safety, and the advantages of Buddhism thus extends to all people."

This is engraved on a stone tower erected to grace the buildings. It is supposed that Kyushu is the oldest part of the empire and that our civilization first took rise there. Consequently the archeological remains and old buildings of that part of the country have an abiding interest for all Japanese. To most of the people of this country there is no more interesting building than that of the Furo shrine. The prest priest of the shrine is one who has descended from very ancient family.



Digitized by Google

THE JAPANESE BUDGET

By SHOJI FUJII

ALTHOUGH the Budget for 1920 has not received the formal apf proval of the Imperial Diet at the time o- writing, it is understood that the various political parties will offer no serious objection to it and consequently amendments, if any, will be few. The total amouut asked for, as as published in the last number of the JAPAN MAGAZINE, is 1,275,944,023 *yen*, which is some 211,754,023 *yen* more than the Budget for 1919. In addition an amount to the extent of 120,000,000 *yen* is asked for to defray the expenses of the Japanese expedition to Siberia. The large increase in the Budget for 1920 is explained on the score of the increased cost of living and materials. The salaries paid by the Government have almost doubled in the least four or five years, while the cost of materials has also increased. The elaborate expenses of the present year are to cover practically no new enterprises, unless we mean to include naval and military increment. Nearly 100,000,000 *yen* extra is to be laid out this year on defensive measures; and this expense is to extend over a number of years until 1927, the outlay to be proportioned as follows:

Date	Army	Navy	Total
1920	¥ 33,600,000	¥ 66,398,000	¥ 99,999,000
1921	36,659,000	123,339,000	159,999,000
1922	36,684,000	120,314,000	156,999,000
1923	36,624,000	129,269,000	156,894,000
1924	36,737,000	128,658,000	165,394,000
1925	38,805,000	127,192,000	165,998,000
1926	38,844,000	127,229,000	166,073,000
1927	38,894,000	127,410,000	166,385,000

We connot go very definitely into just how the money to be spent on the army is to be used, as that belongs to the realm of military secrets; but it may be mentioned that some 12,000,000 *yen* is to be devoted to the establishment of aerial corps and an aerial bureau in the Department of War, while other expenses are new divisions in Korea, as well as for new fortifications. Th eoutlay on aviation is to include the navy as well as the army, and the constructing of new warships will consume another big sum, together with the new schools for training submarine officers. Futher outlay is in connection with the organization of a new engineering bureau and a social and labour bureau. For the establishment of new consulates at Harbin and in Poland and a new Foreign Affairs bureau another considerable sum is is

Digitized by Google

required. A sum of 1,090,000 is asked for in connection with the secret service, and another sum for the establishment of Trade Commissionerships in various countries. A considerable sum is to be laid out on the improvement of communications, especially the telephone service, which is in a very inefficient state. An inspector of ships is to be placed at Singapore and an official marine route is to be opend between Bankok and Java and another route to Brazil which will require a subsidy, the Osaka Shosen Kaisha being probably the lucky line. The developmen of Japanese shipping to South America as well as the the increase of immigration in that direction was an important feature of our development during the war. Among the main items of expenditure forthe year are the following:

ORDINARY EXPENDITURE

Department	1920	1919	Increase—Decrease
Civil list...	¥ 4,500,000	¥ 4,500,000	0
Foreign Affairs	12,147,000	6,568,000	Inc. ¥ 5,579,000
Interior	30,942,000	19,227,000	11,714,000
Finance	178,046,000	177,792,000	253,000
Army	168,724,000	97,043,000	71,679,000
Navy	124,777,000	60,886,000	63,890,000
Justice	26,380,000	16,482,000	9,897,000
Education	30,183,000	21,760,000	8,422,000
Agriculture Commerce...	16,660,000	9,084,000	7,575,000
Communication	159,817,000	92,552,000	67,265,000
Total	752,177,000	505,898,000	246,279,000

EXTRAORDINARY EXPENDITURE

Department	1920	1919	Increase—Decreases
Foreign Affairs	¥ 1,308,000	¥ 1,277,000	Inc. ¥ 31,000
Interior	63,929,000	50,968,000	„ 12,960,000
Finance	30,111,000	15,529,000	„ 14,582,000
Army	73,003,000	47,692,000	„ 15,316,000
Navy	252,995,000	188,661,000	„ 64,331,000
Justice	2,033,000	2,269,000	Dec. 236,000
Education	14,418,000	9,578,000	Inc. 4,389,000
Agriculture Commerce...	27,475,000	33,045,000	Dec. 5,570,000
Communications	58,494,000	37,269,000	Inc. 21,224,000
Total	523,766,000	386,291,000	„ 137,474,000
Emergency Fund to the year 1914	0	172,000,000	Dec. 172,000,000
Grand Total	1,275,766,000	1,064,190,000	Inc. 211,753,000

To meet the above outlay the Government evidently means to depend mainly on ordinary revenue, with some increase of taxation and loans. It will be difficult to bring about an increase of taxation without running contrary to public opin-

Digitized by Google

ion, but the Government intends to await a favorable opportunity, and to begin taxing corporations and those of unusual wealth. Heretofore the tax fell heaviest on individuals; but in future individual taxation will be lightened and corporation tax increased. By this means on increase of some 80,000,000 *yen* is anticipated. The tax on saké is also to be increased. The main objections to the increased Budget offered in the Imperial Diet have been in regard to the danger of depending on increase of revenue when reaction after the war sets in. The revenue is likely to decrease while official salaries are likely to remain high, as at present.

Kokichirasu
Taki-no-shiraito
Hiroi okite,
Yo no ukitoki no
Namida nizo suru.

The roaring torrent scatters far and near
Its silv'ry drops:— Oh! let me pick them up!
For when of grief I drain some day the cup,
Each will do service as a bitter tear.

By Yukihira

Digitized by Google

ADVERTISING IN JAPAN

By SEISHIN OTSUKA

BEFORE the introduction of the printing press into Japan advertising was confined to the ordinary display of articles for sale, the setting up of signboards, the carrying of a banner about the street, the use of showcases, and writing on curtains at shop doors. After printing came into use commercial advertisments began to appear in the newspapers just as in western countries, as well as by sending around circulars or announcements, the elaboration of shop windows and by electrict signs.

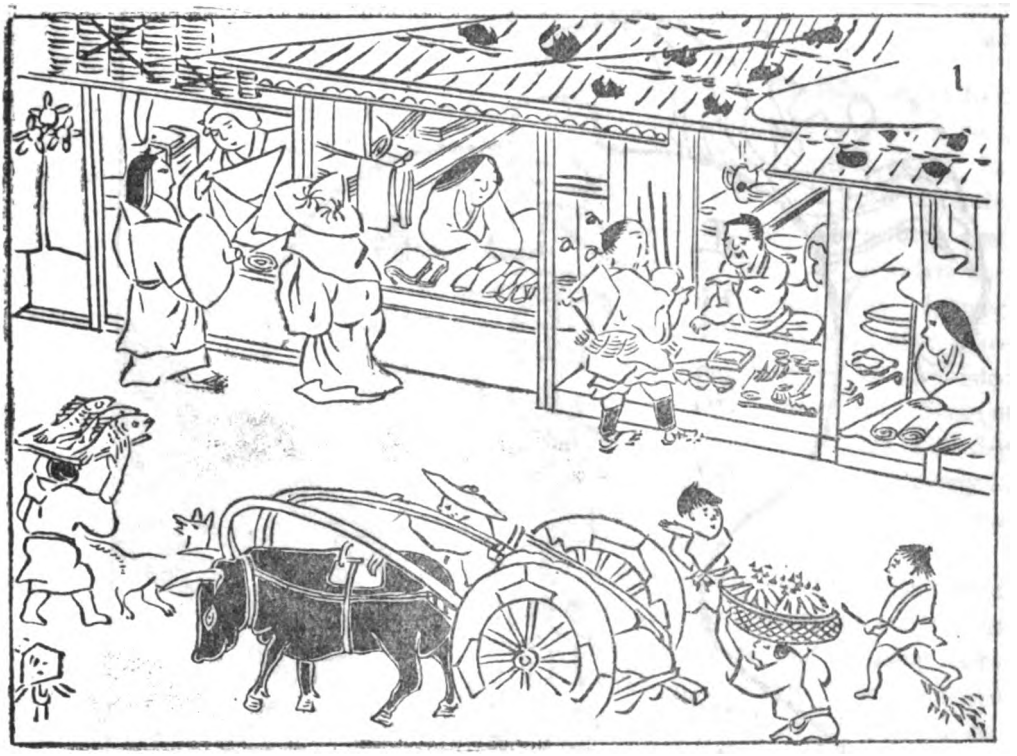
The earliest printing in Japan was by wooden types, and was introduced by Buddhism. The oldest example of the early printer's art now extant in this country is a scrap of ancient paper about two inches wide called "Dharani," which was evidently printed from a wooden block after the manner of the ordinary woodcut. It had been kept under seal in the Tower of a Million books of scripture for many centuries, the leaf having been distributed by order of the Emperess Koken to various temples to be kept in safe custody for all time, as an expiatory offering. This relic dates from the year 1430. After that time many Buddhist scriptures were printed in the same manner. When the use of movable type was idaugurated printing in colours was also made possible, and colored prints were used in advertising. Most of the advertising, however, was from woodcuts, giving the engraver's art an opportunity for practice.

In March, 1864, the first newspaper was published, by one Ginko Kishida, and the field for press advertising was opend to commerce. The influence of western customs was powerful in this direction.

The earliest centers of advertisment in old Japan were the market places. To the people of ancient times the products of the soil were all important. Under the Emperor Sujin in the 12th century markets were established in various centers, and ships were ordered to engage in carrying agricultural products to these centers along the coast, and some ships even brought articles for sale abroad. There was considerable activity in exchange of goods at these market places. In order to attract notice to these possibilities various forms of advertisement were used. In many cases it was bartering more than buying or selling.

Of course the use of signboards in advertising is as old as commerce more often than not pictures of the chief articles for sale were painted on the sign; and later words were used as well. To distinguishe genuine articles from mere imitations the makers of excellent goods began to print or engrave their names on the articles for sale. Sometimes articles for sale were attached to the signboards of the shops. Some merchants adopted the method of having some one carry

Digitized by Google



1. PAINTING OF ANCIENT MARKET IN JAPAN FOR ADVERTISING GOODS IN FIFTEEN CENTURY

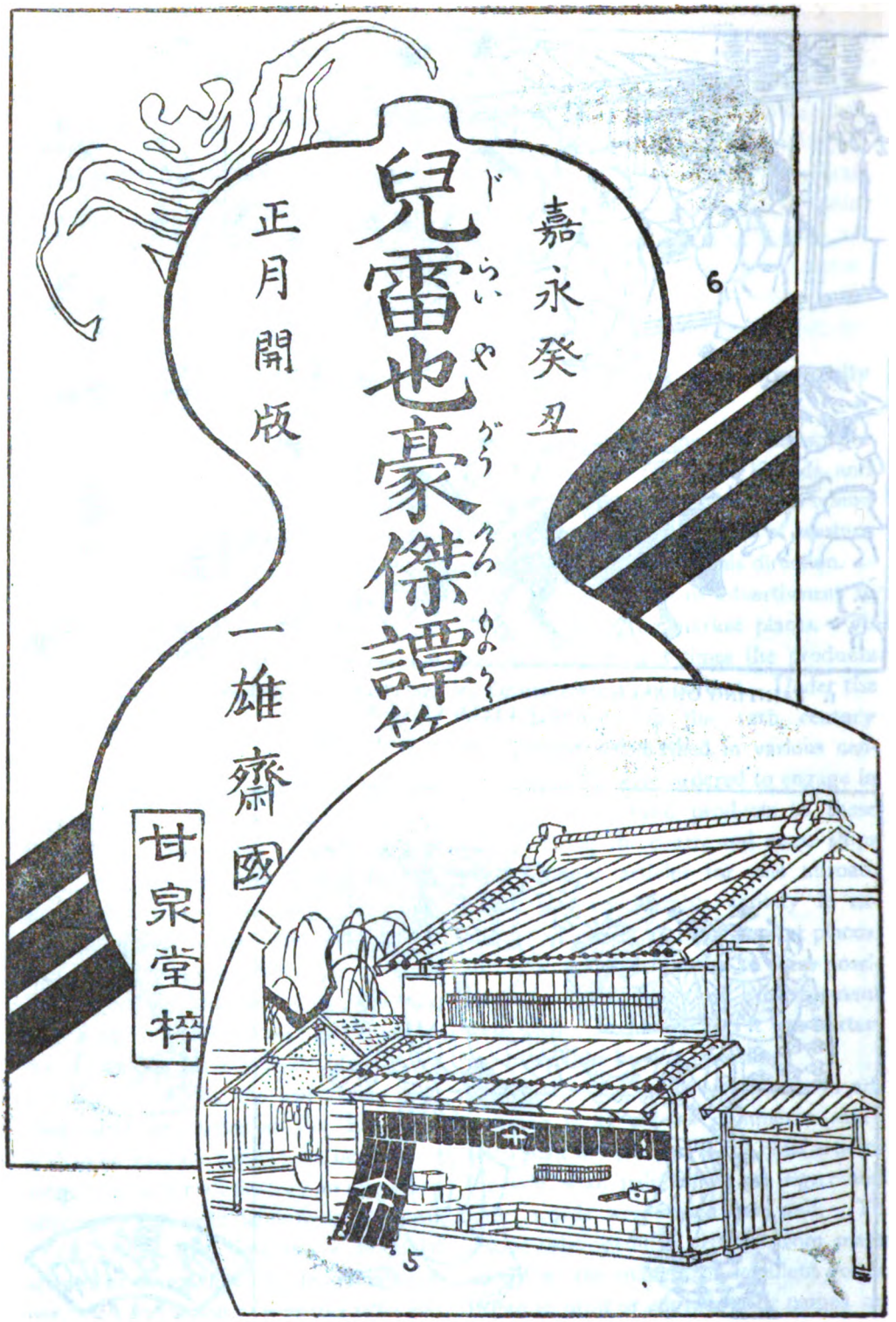
Une gravure représentant quelques boutiques au 15e Siècle

2. FLOWER SELLERS

3. MEDICINE BAG ADVERTISEMENT
Enseigne d'un droguiste, représentant le sac à médicaments

4. FAN ADVERTISEMENT
Eventail servant d'enseigne

Digitized by Google



6. FLY LEAF ADVERTISEMENTS INSERTED IN BOOKS IN EIGHTEEN CENTURY

Spécimen d'un prospectus inséré dans des livres au 18e siècle

5. NOREN OR SHOP CURTAIN ADVERTISEMEMT

Le "Noren," espèce de rideau servant d'enseigne du magasin

Digitized by Google

around signs advertising their goods. Some of these were colporteurs of Buddhist scriptures. It is an ancient European custom for ships, on arriving from abroad with a cargo of goods for sale, to send criers around the city calling attention to the sale of goods on the ship. In Japan a similar method was introduced.

Very early in the development of trade in Japan the custom of showing what was in the shop by keeping a wide open front was adopted; and even today the passer-by can look into a Japanese shop without actually going inside, and he can seen just what the shop has for sale. Perhaps the very earliest form of shop was the bazaar, or street fair, which still exists in Japan, pedestrians being able to see all the goods as they pass along. Some shops adopted the custom of making their goods in public view, so as to attract attention from the public. Shops that put up screens or curtains to keep the dust off their goods, used to write on them advertisements. Advertising on shop curtains reached a high state of developmet and art during the Tokugawa period, merchants vying with each other in sumptuousness of design.

The custom of going out to seek customers also reached great development in the Tokugawa era, almost every sort of merchant resorting to it. Runners in gay liveries went about the streets calling attention to the business of their masters. In their hands they had two piceces of wood which they clapped together at intervals to attract attention, when they informed all who would deign to listen that their shops sold certain valuable goods. Some of them carried banners witn devices to the same effect, and these reached great development as typography came into use. For the same reason the use of handbills began to be used in advertising, and continue even to this day. The dry goods stores had two great days in each year, in spring and autumn to like American bargain day or opening sale; and circulars were issued announcing these days. Literary men and skilled artists were often asked to compose the sentences to be printed on these trade announcements. Some of the greatest novelists and artists of the day were not above making an extra penny in this way. The pictorial artist also was utilized in painting signboards.

The study of signboards in Japan would in itself make an interesting subject, as the variety is infinite, and in many cases unique as compared with those in western countries. Every merchant tries to display some special talent in the invention of a sign to suit his ideas of his trade. The most common, of course, are those depicting the article for sale; and so as one passes along the street of a Japanese city the eye is constantly attracted to footwear, headwear, toilet articles, tobacco, stationery and musical instruments, to say nothing of a thousand other things. Some things are literally depicted that would never find public representation in occidental shop signs. But the Japanese have no false modesty. Nature is Nature, and nature's neccessities are nothing to be ashamed of. In matters of daily necessity they call a spade a spade, and so paint it. Many of the shop signs are merely banners with the appropriate devices painted on them. Some signs are a puzzle to the uninitiated but every Japanese understands them, such as those for pawnbrokers, midwives and bath houses.

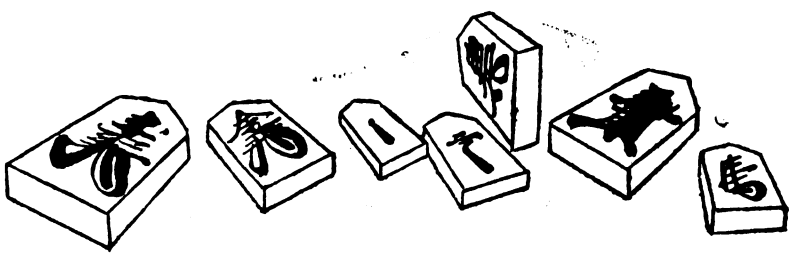
As time went on and the development of printing attained considerable progress advertisements began to appear not only

Digitized by Google

in newspapers but also on the margins of books and fly leaves. Many novelists and artists, in the Tokugawe era, even, admitted advertisments in their literary works, and sometimes published with a special view to obtaining advertisments. The craze for coloured prints in that day lent impetus to their use in advertising. From those days to the modern very elaborate system of of press advertising in Japan seems a long distance, but the spirit is the same. Japan now has the same great roller presses as are to be seen in other countries and her newspapers carry even greater advertising space than western papers. The are some 170 great printing establishments, and the aggregate columns of advertislng annually amount to 87,994,831. In magazines too there is extensive advertising, especially in trade magazines. Some companies issue a trade journal of their own, setting forth their merits, as, for instance the Mitsukoshi Times issued by the famous department store of that name.

With the introduction of plate glass windows the elaboration of window advertising in Japan was marked. The dressing of shop windows is now the same art in this country that it is in the West. Some of the window displays are very striking and unique, especially in cherry blossom time and at the New Year. The Mitsukoshi department store and the Shirokiya establishment were the leaders in this art of having great plate glass fronts for goods display.

The use of electric signs for advertising is fast increasing too in this country, greatly facilitating display at night. The first use of electricity for advertisement was when the Murai Company of Osaka placed a big searchlight on its shop in 1901, and soon electricity came into use on the outlines of shop structures. Some of the electric signs are very imposing, such as the rising sun flag on the top of the Electric Company of Kyoto, 65 feet above the street, in which 180 bulbs are used.



Digitized by Google

KUNINAKA MUORAJI

IT has long been said that there are seven wonders of the world; and similarly it has often been said in this country that there are seven wonders of Japan. The seven most wonderful things in Japan are the Toshogu at Nikko, the Nagoya Castle, the Kintai Bridge at Iwakuni, the Monoliths in the walls of Osaka Castle, the 33,000 images in the Sanjusangendo at Kyoto, the bronze bell of the Chion-in at Kyoto and the Nara Daibutsu. All of these cannot be regarded as equally wonderful, of course; nor indeed all equally important, as some of them display a great deal more genius and art than others. As the name at the head of this sketch is that of the man who molded one of the greatest of these wonders, the Nara Daibutsu, it may prove interesting to readers of the Japan Magazine.

This bronze image was cast in 720 A.D., an age that admired colossal figures and images of all sorts, especially of Buddha. The era of Tenpei in Japan, like the age of Pericles in Greece, was an age of great progress in the arts, especially the art of metal and bronze work. A great part of the nation's strength appears to have been diverted toward this end. Such magnificent examples of the molder's art could never have been produced had not a considerable portion of the nation been behind the effort. This support of great artists led to the appearance of some three great masterpieces that are still the admiration of the world. As Goethe found a beneficent friend in the great Duke of Weimar so Kuninaka Muoragi was assisted by the favour of the Emperor Shomu.

No one has visited Nara and stood before this colossal image without being impressed by its magnificence of conception in design and the giant achievement of its execution. That such genius should have been displayed twelve hundred years ago is a marvel. One may well desire to know more of the man responsible for this achivement. The object of creating such an image was promoted by the Emperor Shomu to advertise or set forth the blessings that Buddhism had brought to Japan. The Emperor was very much interested in engineering works and therefore liked to assist in giant undertakings. It was thought that this advertisement of Buddha would bring upon the country the blessing of Amida and so promote national prosperity. In this way the Emperor thought to give Buddha an opportunity to impress the people of Japan as never before. This faith in undertaking work to assist the divinities to show themselves and impress the mind of the nation was, of course, not unique, since all religionists engage in it. It was the greatest enterprise in which the Emperor Shomu engaged, putting into it his mind and heart.

The work of making the image was started in the month of September, 747.

Digitized by Google

Although the art of casting bronze figures had made great progress in that age, no one was willing to undertake the casting of so gigantic a figure as was proposed. However, Kuninaka finally resolved to undertake it by Imperial order. He was a descendant of a Korean immigrant who had been naturalized in Japan. It was not his first work, for he had before this done various castings for the Imperial Household. He was assisted by four other sculptors, named Makuni Takechino, Kakinano Odama, Takeicho Sanemaru and one other. Several hundred men were employed under him in making the preparations. Kuninaka, the chief artists, tried several times before he succeeded in casting the statue. Each time was an improvement on the lest attempt but not quite satisfactory. The image had to be cast in parts and and fused together as the parts were completed; and so sometimes one part was satisfactory, and not another part. It was, therefore, not so difficult as if he had to recast the entire image at each failure. The whole task occupied no less than eight years, the image being unvelied in 755. There is probably no other example in the world of an artist devoting such a long time to a statue for casting in bronze. Even now the Japanese look upon the achievement as a magnifi cent example of the patience and perseve rence characteristic of skill and genius.

Some artists ignore the importance of number and quantity; they regard mathamatics as belonging to science rather than to art; but Kuninaka was not one of these. In art quality depends on quantity, or proportion. The proper proportion for a great statue is a fine question to decide, as size changes perspective. This truth enters even into the composititon of the great statue.

The following was the receipé for the metal used in making the Nara Daibutsu:

Copper	739,560 kin
Silver	12,618
Gold	10,416
Mercury.....	58,620 ryo
Charcoal	18,656 koku

One kin is equal to a little more than one pound avoirdupois. It will be evident, therefore, that the image is great even in its composition.

The following are the proportions of the statue:

Height of base.....	535 inches
Length of face.....	140
Breadth „	95
Height of hair	20
Length of shoulder ...	54.5
„ eye	59
„ mouth.....	37
„ chin	16
„ neck	26
Across shoulders.....	287
Length of chest	180
„ Abdomen.....	130
Circumference of base	3070
Shoulder to elbow ...	190
Elbow to finger tips...	150
Palm.....	56
Middle finger	56
Legs to knee	238
Knee to feet.....	390
Ear	85
Breast measure	2140
Around abdomen.....	2390
Halo.....	960

Of course a suitable temple had to be erected in which the image was to be housed. The first building was designed and erected by Kamisobe Kunimaro and was 156 feet in height; and the architect of the temple and the caster of the image were two very pround men, being known far and wide for their great achievement.

Digitized by Google

JAPAN AND THE PHILIPPINES

By TAKANAGA MIKAMI

HAVING lived in the Philippine islands for some three years I feel myself somewhat of an authority on that country, and perhaps some account of my experiences there may prove interesting. Geographically Japan and the islands have always been closely related, and since our acquirement of Formosa there is only a narrow strip of water between us, the distance being only 550 miles. Some time ago a Filipino complained that some Japanese were occupying territory in his islands, but on investigation it was found that the Japanese were on an island belonging to the Formosan group; which shows how very near the two archipolagoes are. Two such near neighbours should know more about one another. On the contrary very few on either side know much about each other. Books on the subjects give very little information that is useful. One of the most useful books, however, is entitled Travels about the Philippines by M. Tsuchiya.

In addition to being closely related geographically Japan and the Philippine have close historical relations also. While in the Philippines I was often struck by the close resemblance of Filipinoes to Japanese, and often thought there might be some blood relation between them, especially as some anthropoligists have the same opinion. Certainly there is some distant relation between some of the tribes in Luzon and the Japanese. The old fairy tale known in Japan as The Battle Between the Monkey and the Crab is also well known in the Philippines as well as in Borneo, only in the latter place it is a battle between a musk deer and turtle. The story goes that a deer once went out to get some fruit from a tree, and not being high enough to reach it, he asked a turtle to climb on his back and get the fruit. The turtle picked the fruit, but when he wished to come down, the deer left him in the branches of the tree, telling him to jump down if he wished to return to the earth. The deer then took the fruit which the turtle had dropped on the ground, and the turtle could do nothing but jump down. When the natives heard the noise of the turtle's heavy fall, they thought it was the fall of the dorian fruit and came out to look. So they were very angry when they found nothing but a turtle and tried to kill the intruder by building a fire about him. The turtle said he was once before executed that way, and then they tried to beat him, but he had also been killed that way once before. Then they suggested that they should drown him, to which he slyly objected as the most cruel, but they refused to heed his objections and plunged him into the

Digitized by Google

stream, when he promptly arose above the surface of the water and thanked them for his deliverance. There is, of course some considerable difference between this and the Japanese story, but their resembalance is none the less obvious, and probably they have a common origin.

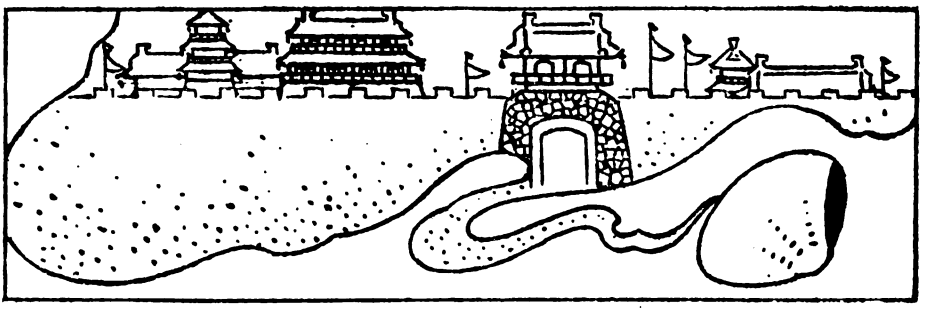
In the Philippine story the deer becomes a monkey. A monkey and a turtle divided a tree into two parts, the monkey preferring the top with the slender branches and green leaves, the turtle chose the trunk which was clumsy and dirty. The part selected by the monkey, however, soon withered, while the part taken by the turtle did not wither but later sprouted and put out new shoots which in time blossmed and bore fruit. But the turtle could not climb the tree to get the fruit, and the monkey visited him one day and offered to climb the tree and pluck the fruit for him. So he climbed up the tree and ate all the fruit as he picked it. When the turtle severely took him to task for his conduct the monkey said the turtle was quite free to come up and share the fruit if he liked. The turtle was then very angry; so he collected thorns and stuck them in the trunk of the tree so that when the monkey tried to descond the skin of his abdomen was torn by the thorns. The monkey then tried to kill the hated turtle, but the question was how to accomplish this. First he said he would bray him in a mortar and then he thought it better to drown the tutle in the water. The turtle said he would prefer to be brayed in a mortar than be thrown into the water. So the monkey hurled him in to the river. The turtle soon floated to the surface of the water and extended sarcastic thanks to the monkey. Comparing this story with the Battle between the Monkey and the Crab, as told in Japan, it is clear there in come connection. There is a primitive aspect in all of them, the Japanese story showing mere sophistication, since it adds the motive of revenge.

The first historical relations between Japan and the Philippines began in the time of Taiko Hideyoshi, 1591 and 1592, when Hideyoshi ordered the islands to send tribute to Japan. Prior to that time it is possible that Japanese pirates ranging the coasts of China may have drifted to the coasts of the Philippines. A book written in 1600 says there were about a hundred Japanese on Luzon island. They lived all in the same village and wore their hair in Japanese fashion and carried two swords. Among them was one named Harada, who tells the story. As yet the Spanish occupation had not taken place. Magellan triep first to take the Philippines but he was killed; and then another named Legasky tried it in 1571 and occupied the islands, and Harada had to leave, but he persuaded Hideyoshi to require the Philippines to pay tribute. The islands were then under the government of Mexico, but the power was feeble, and Harada thought it a good chance to gain some advantage for his country. Hideyoshi accepted the suggestion and sent a huge document by Harada to the Philippine authorities asking that they pay tribute, threatening that in case of refusal he would strike one fatal blow of subjugation. The island government adopted a policy of diplomating postponement, and sent a special commissioner to study the strength of the Japanese government, to see whether it was likely that the threat could be carried out. The envoy was not a very dignified one, and he mysteriously dis-

Digitized by Google

appeared and another one was sent. In the meantime the Hideyoshi régine had been everythrown by the Tokugawa family and then the Philippine matter was not pressed. The only interest taken in the Philippines by the shognn was commercial; but the policy of the closed door in Japan cut off trade with the rest of the world. And so the matter continued down to the early part of the Meiji era.

Various Japanese have taken a practical interest in the islands, especially a Mr. Suganuma, a native of Hirato in Hizen, who died in Manila of cholera; he had written a history of Japanese commerce, and used to be a teacher in the Tokyo Higher Commercial School, after which he went to the Philippines. He advocated the independence and the freedom of Korea and the Philippines but desired that both should be under the jurisdiction of Japan. Japan should first fight with Spain to free the Philipines and next with Russia and China to free Korea. At present, however, our only interest in them is commercial. Japan should supply labour and capital to the islands as far as necessary, in order to share in their economic development. The difficulties in the way of immigration and the introduction of Japanese capital in the islands are not so great, the circumstances being quite different from those prevailing in the United States proper. Every freedom is allowed so long as there is no interference with the American government. Japanese business enterprises and business investments are free to go on as they may, without let or hindrance; there is no projudice against them because they are Japanese. The officials do not encourage the Japanese habit of segregating themselves in one village, as they consider it out of place for the Japanese thus to organize a colony. More care should be exercised in this matter, otherwise suspicion will be aroused against the Japanese and antipathy will be invited.



Digitized by Google

HASEKURA ROKUEMON

(ROMANCE)

By K. TAKAYAMA

IV

THE autumn was far advance and the tress and fields had a faded appearance. At times there was a disagreeable drizzling rain. In the crisp cold air of an autumn morning the great daimyo, Daté Masamuné, mounted his horse and went out hawking, just outside the Aoba castle, a few of his retainers accompanying him. The beautiful falcon flapped its wings and rubbed its bill on the hand of the hawker who carried the bird, and then peered toward the sky with keen eyes. This bird was called "Hasekura," and it was a bird worthy of the distinguished name it bore, quite unlike the other falcon of the daimyo. The real name of the falcon was Kinkwazan, but the daimyo liked to call it Hasekura for a nickname, in memory of his envoy to Europe, especially as the bird had a calm and indomitable spirit. It was always standing on tiptoe, gazing into the central blue, with an eye for game.

Just then the daimyo himself looked into the sky and saw a stork soaring across the blue space. The white point grew larger as it approached, like an increasing sheet of paper. As the stranger passed along the hawker released "Hasekura" and the falcon immediately shot into the sky. The other falcon was let loose at the same time. Hasekura was already far in advance of his companion; and as it approached the falcon darted at the breast of the big white bird, only to receive a dreadful kick which sent him earthward in distress. As Daté Masamuné saw his favourite falcon hurled toward the ground he gave a groan, and the hawker held his breath to see what had happend. It was all so sudden and uncertain. But the falcon was seen soon to recover and soar aloft swiftly once more. This time he was more cautious and flew about his victim a few times as if to take in the situation and see the surest mode of attack. Now he dived on the stork's head and tried to get him by the throat. The stork again attempted to kick the falcon; but the latter had fastened his talons securely in the stork's throat and the victim could not touch him. The stork gradually weakened and both soon began to float in a struggle gradually toward the earth. The other falcon now came to the assistance of "Hasekura," attacking from behind. "Well done," shouted the hawker, as the birds fell to the ground; and he whipped up his horse to reach them at once. The daimyo also spurred on his horse and reached the spot, warning the hawker that he must never allow either of the falcons to get killed. The stork was not yet dead but falcons were busy doing for him. The

Digitized by Google

daimyo greatly admired the courage of the birds and thought them very clever.

The two falcons were more or less wounded, and while they were held in leash, the company walked about the fields, catching birds with the other two falcons that had been held in reserve. After the fun was over the daimyo inspected all the game taken, and then he went to "Hasekura," and patting him on the head, remarked that he had taken the biggest game of all. They all then returned to the mansion. In time of peace hawking was the only excitement that a daimyo had. As they were going back the daimyo expressed a wish to pay a call on the family of his envoy, Hasekura, as their head had been gone to Europe a very long time and no one knew whether he was dead or alive. The daimyo desired to bring them some sympathy and comfort, to help in relieving their anxiety.

Hasekura's house was not far from the castle; and as the horses approached the family inside the gate heard the sound of their hoofs and were alarmed, knowing that something must have happened. The wife and the old mother of Hasekura quickly ran to the gate to see what was up, and when they saw none other than the lord of Sendai himself they were quite overcome with the honour thus shown them and were profuse in their words of welcome and thanks. The daimyo even dismounted from his horse and asked them all how they were, which greatly impressed them. He assured them they would not have to wait for the return of Hasekura much longer, as he would assuredly soon be back. The daimyo asked to see the child and remarked that the boy had quite grown since he saw him last. He patted the lad on the head and said that he must grow up soon and show a great spirit like his father. The child was interested only in the horses and said he wanted to ride. The daimyo said that if the child would like to have a horse he must have one, but should wait until his father returned, when the daimyo would give him a horse. In the meantime he must strictly obey his mother. Then the daimyo ordered one of his retainers to bring the dead stork and give it to the lad. He went on to tell the family how clever the falcon was to capture such a big bird, and that because of the bird's brave spirit he had given it the name of Hasekura. He also ordered that a roll of silk and some money be given to the family. The family of Hasekura were quite overcome by the kindness of the great daimyo. Wishing them good day, the lord mounted his horse and rode away, followed by his retainers.

The Hasekuras now went into the house and the old mother said they wood cook the stork and have a feast in honour of their absent head, and pray for his safety and speedy return. The wife said she would make a dress for the old lady from the present of silk the daimyo had left them. And the old woman remarked that to wear such fine silk would make her feel young again. All were truly thankful for the visit of the great daimyo and the comfort he had brought them.

It was a day of gloomy skies. The cherry blossoms were already beginning to fall and the note of the cuckoo was heard a few times in the green foliage of the passing spring. It was late afternoon, and even the dogs hung their heads in langour, Just at that moment the loud

Digitized by Google

report of a cannon broke the silence, coming from the sea. The echo boomed across the water and over the reverberating hills. Three times the great gun echoed across the water. The heavy atmosphere of the afternoon was severely disturbed, and the villagers no less so. The air was at once filled with life.

As soon as the smoke of the guns had cleared away the outlines of a strange ship were seen over the waves. She had anchored in Tsuki-no-ura bay and was at rest. The people in in Hasekura's house were interested most of all, as they thought it might mean the return of their long waited for master. The old mother wondered whether it was really the return of her son. The wife and child also were wondering whether the ship had really brought back 'father.' They rushed with the rest of the village down to the water front.

A messenger came ashore and proceeded to the mansion of the daimyo, Daté Masamuné. The daimyo was greatly delighted to see the messenger approach. Had Hasekura's ship indeed returned? The daimyo had already despatched a servant to see what the strange ship was. As it was arranged the guns should be fired on the return of Hasekura all were convinced that the envoy to Rome had come back. The daimyo himself wanted to go and see what was up, but being the lord of 54 provinces he had to be patient and maintain his dignity.

Many boats were sailing around the big ship. Having not seen the ship for so many years they had forgotten what it looked like and did not know whether Hasekura was on board or not. Like so many ants they huddled about the ship as if to find what it might be. By and by a big man with long hair appeared in the bow. He wore a long coat down to his feet, had shoes on, and cross was hung around his neck, suspended on his breast. Some of the men in the boats shouted that a southern barbarian was on board. All took up the cry and re-echoed it back and forth from boat to boat. They shouted that they could see the guns that sent forth arrows of fire. Some that the foreigners might be witch them by conjuring up a mist or doing some other strange thing. The villagers were too much afraid to draw very near. Gradually they could distingusih the features of some of the hands working on the ship. In one of the boats was a samurai standing with his hands on his hips and looking steadily at the ship. He shouted asking where the ship came from. He received no answer, the priest only standing in the bow and smiling down on him compassionately.

Just then two boats shot away from the shore and moved toward the ship. One of these contained Hasekura's family, and the other one the messenger of the daimyo. The messenger's boat arrived first. There was then a great calm to see what would happen. All bowed to the man from the daimyo. The samurai brought his boat near to the daimyo's messenger. They talked together about what the significance of the ship might be. Then they saw the foreigner in the bow of the ship. The Hasekura family now arrived at the ship, all giving way before them. The man at the bow who was thought to be a foreigner with a cross on his breast proved to be no other than Rokuemon Hasekura.

Needless to say he was much pleased to meet and rejoin his wife and family,

Digitized by Google

and to find them none the wrose for his absence; and not less pleased to be welcomed by the messenger from the daimyo Daté Masamuné. The family were taken on the ship as a matter of courtesy. There was a great deal of bowing and exchanging of good wishes Kind inquiries, of course, were made about the daimyo and and his family. All were overwhelmed with joy. Hasekura pressed his child to him and patted him on the head, in silent satisfaction. The lad said that since his father had now come back he must be allowed to ride a horse. The family were taken down to the cabin and shown a picture of Hasekura. All were delighted with it. It was an oil painting, true to life, done in Italy.

Hasekura was asked about his visit to Europe and he told them of it as much as he had time. He had seen the Pope who ruled the whole Christian church, even in old Spain and New Spain. The Pope had given him a picture of the pontiff, and this Hasekura now also displayed to his family and their firiends. They were polite and said it was a good likeness, though none of them had ever seen the original.

After this was over Hasekura came on deck and received the welcome of the villagers who crowded around in their boats and shouted welcome to him. Some of them sang songs in his honour. The cheering was long and lusty. The daimyo's messenger now hastened to return with the news that Hasekura had returned. Daté Masamuné was delighted at the success of the mission. He hoped that some day he would himself be able to voyage over the sea and see foreign lands, but was doubtful whether his hopes would ever be realized.

(THE END)

LOVE SONG

Namida koboshite

Shinku wo kataru,

Kawairashi-sa ga

Mashimasaru !

As she tells me all the pain her tail,

Shedding tears,—ever her switness to increase.

Digitized by Google

IMPRESSIONS IN ENGLAND

By MRS. DANJO EBINA

IN February 5th, 1919 we left Japan for a trip through Europe and returned home in January this year, having been absent about a year. We arrived in London in the early part of April and remained till early in August. During these days I had an excellent opportunity of studying and observing carefully English life. The Englishman is not very superficial but rather profound and reserved; and so it was no easy task to understand him well. It takes more than a few interviews to know anything about Englishmen; but after one gets throughly acquainted with them we find them cordial and sincere, candid and noble and reliable beyond the power of words to describe.

At first we expected to stay at a hotel; but as London was full of visitors from all parts we had to go to a private house which a friend was fortunate enough to obtain for us, after failing to find us accomodation by inquiring at 14 hotels. Our rooms turned out to be in a doctors house, a typical middle class English family in the metropolis of England. The family consisted of the doctor himself, a lovely wife and six still lovelier children, the wife's sister and two maids, with also several other Japanese guests, a large household indeed. All were cordial, however; and we found ourselves always most cordially treated as part of the family, until we quite forgot that we were strangers in a strange land. We sat with the family around the dining table and joined the family in the living room whenever we wished. From seeing such a home and family we got some idea what all English homes must be like.

English home life is so systematic. Every morning exactly at half past seven the maid brought hot water to our room; and at eight o'clock, having quickly dressed and arranged our hair, we had to take our places in the dining room. Had we been late even a minute it would have been quite noticeable. The orderly arrangement maintained in the house, and especially in the various room, greatly impressed me. In each room guests were provided with bed, dressing table, washstand and bookcase. There was not variation or disorder whatever. Contrary to what we saw in America, the furniture was old fashioned. The plumming was not so modern as in Amerlca also. The houses was large and stately, with solid woodwork. In England the foundations of the houses are so solid, like society in that country, that they are not easily moved or changed. In some ways the English are very conservative, but in others very progressive.

One day we went out sight-seeing in London. One is soon impressed by the fact that the city is the metropolis of the world. Its buildings are on a gigantic scale and everything is of historic interest. The shops are filled with immence quantities of goods of various kinds. A

Digitized by Google

glimpse into a lowellery store almost dazzled the eyes with the array of precious stone on view, at such prices au £50 and £200 and even higher. One can imagine the fabulous wealth of such a shop! Yet on the streets many pedestrians are plainly dressed enough, some even shabbily. Some even boasted that their handbags had been in use ten years; and when part of the metal work was broken they did not hesitate to mend it with a string, apparently having no sense of its inartistic appearance.

The people were so sincere and straight forward that one could overlook anything one did not appreciate. We were surprised to find that only a little way outside the great city were rural parts quite untouched by the hand or art. As one approaches London by train one is not so much attracted by signs of city life as by the natural features of the landscape, such as beautiful fields, groves of trees and so on, with great parks full of trees untouched by the hand of man even inside the city. In such things English citizens find great pleasure. When a Japanese first visits these park he is disappointed not to find restaurants and teahouses in them. When we go to Hibiya Park in Tokyo our first object may be to see the flowers but the second object is to eat and drink. In the English parks there are often lakes, some even with boats playing too and fro, with children and young people amusing themselves freely all about. Great oak trees grow all about, and other trees resembling our paulownia with flowers, horsechestnut, perhaps. In April the London trees were just coming out in leaf, with tender buds projecting everywhere. It was lovely to see these horsechestnuts breaking forth into bud and blossom, forming such a contrast to the dark trunks. I felt the charm of this natnral beauty most strongly. This is what city dwellers in England like. They visit the parks frequently and lovingly. The beauty of country scenery in England is almost too exquisite to be put in words, as Washington Irving once as well said. A friend who lived in the country parts of England, told us that the rural folk are even more cordial than the city people. The good sense and taste displayed in the laying our of English parks is beyond the imagination of most Japanese.

Our house was near a park. We saw the crowds pass by daily on their way to enjoy the sylvan shades and scenery. Thousands and thousands went to this park on Saturday afternoons and on Sundays. In one section of the park baseball matches went on; in another women were sitting about with their knitting, while others were reading. The popularity of these parks is natural but wonderful too. Taling of fresh air reminds me of the interesting conversation we had with Lord Bryce on our journey from France to Switzerland.

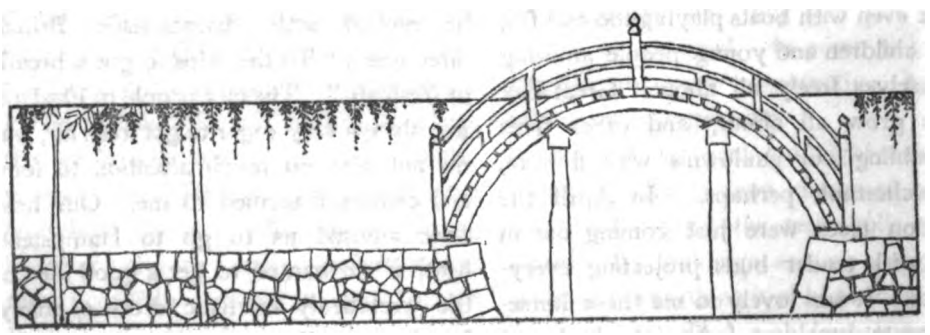
Lord Bryce is now old gentleman of over 80 years of age, and a member of the House of Lords; yet he traveled without a servant or attendant of any kind. When we asked him where he was going he replied with characteristic British directness: "To the Alps to got a breath of fresh air." The city people of England are always very eager to get fresh air, but do not give so much attention to food and clothes, it seemed to me. Our host once advised us to go to Hampstead heath if we wanted to get a good idea of the wretchedly inartistic dress of many Londoners. We went. The colours of the dresses there seemed to me quite

Digitized by Google

harmonious, but, of course, compared with Parisian style, they were a bit countrified. The people like natural colours and do not prefer what is merely artificial. In Hyde Park, of course, one can see the most beautiful dresses in the world, for here the wealth and art of London show themselves. Here society on its way home from Church spends an hour or so resting in the shade. All classes are to be seen, wealthy magnates and high families, but they are not typical Londoners. In ordinary parks the people are simply dressed, with no inclination to estenation.

Comparing the dress of the English women with that of my Japanese sisters, I felt very envious of the greater freedom of the English, who can go anywhere and even lie down on the grass without feeling improper or fearing to spoil their clothing, as the worse strong woolen stuff from which dust or mud would easily brush off. Our Japanese dress seemed the most extravagant in the world to me after seeing the English. Certainly it is so when we compare classes and grade of living. How wonderful the English people are in knowing what is becoming. Although the concentrate the wealth of the world in their small country, they yet nevsr yield to the temptation to become extravagant or wasteful, nor do they lose their taste for rustic pleasures. This is the secret of England's future; she is bound to expand and prosper. I could not help feeling the greatest confidence in the English and in their future.

As to the woman question, everywhere women were to the front: in business, in shops, in fact everywhere women were in evidence. In food depots women were chiefly employed. In electric cars and automobils too they were used. The English women are noted for their sweet voices. Wherever we went we could tell the English woman by her voice, without even seeing her. Women are found even as police officers, and they hesitate not to go into even places of questionable resort on duty. A Japanese who was a little too fresh and tried to engage in familiar conversation with one of these women police, not knowing she was an officer, was soon set right, to his immense surprise.



Digitized by Google

YOKOHAMA FOREIGN TRADE

THE development of foreign trade in Yokohama has been so great that although it may be described a year or so ago that description will be out of date for to day. With the rapid increase of trade in Yokohama has come an equally rapid increase of population. Before the European war the population of the port was some 340,000 but it is now more than 446,000. The number of foreign residents has also increased, and is now about 7,000, more or less, as may be seen from the following table:

Nationality	Families	Male	Female	Total
China	941	2,493 souls	1,476 souls	3,969 souls
America	164	287 "	209 "	496 "
England	410	653 "	490 "	1,143 "
France	49	74 "	74 "	148 "
Italy	11	15 "	12 "	27 "
Switzerland	41	50 "	21 "	71 "
Germany	105	160 "	108 "	268 "
Austria	12	14 "	8 "	22 "
Holland	19	26 "	24 "	50 "
Norway	7	9 "	9 "	18 "
Russia	104	225 "	113 "	338 "
Spain	8	9 "	6 "	15 "
Denmark	9	12 "	5 "	17 "
Portugal	24	62 "	36 "	98 "
Greece	3	8 "	2 "	10 "
Miscellaneous	25	43 "	33 "	76 "
Total	1,932	4,140 souls	2,622 souls	6,766 souls

Yokohama is of special importance as a great sphere of international trade. Before the war the total of exports and imports for Yokohama were valued at about 500,000,000 yen annually; but so great has been the expansion that the total volume of foreign trade passing through the port is now well over 1,300,000,000 *yen* in value. The countries doing business through Yokohama and the value of the transactions may be seen from the following statistics:

Digitized by Google

IMPORTS

Nationality	1917	1918	1919
FIRST HALF YEAR			
Asia	¥ 88,971,948	¥ 123,658,609	¥ 245,864,310
Europe	158,057,255	193,699,607	65,401,721
N. America ...	395,426,858	429,321,187	306,428,217
S. America... ...	3,931,640	17,569,152	8,119,936
Africa...	4,599,882	15,942,596	20,376,121
Miscellaneous ...	16,077,562	36,798,841	37,193,766
Total	¥ 667,065 145	¥ 816,989,894	¥ 689,436,577
SECOND HALF YEAR			
Asia	¥ 71,998,673	¥ 159,369,311	¥ 115,159,056
Europe	32,922,850	34,585 719	119,552,175
N. America ...	143,841,244	267,905,719	746,411,702
S. America... ...	5,602,347	7,621,831	118,731,454
Africa...	10,335,459	14,124,648	167,002,111
Miscellaneous ...	17,583,727	28,779,809	1,019,309,690
Grand Total	¥ 954,333,844	¥ 1,335,669,122	¥ 1,708,746,267

It will be seen from the above that the United States absorbs about two-thirds of the foreign trade of Yokohama, the most important item in the list being raw silk. This activity in exports of raw silk to America is a remarkable phenomenon of Yokohama trade, and it promises to see even further development. To these interested in this aspect of trade it will be interesting to note the rate of development in raw silk exports during the past few years. The following statistics show how the trade in raw silk has grown between 1910 and 1919:

Date	Filature superior qnality			Filture big size No. 1			Re-reeled super fine		
	Highest	Lowest	Average	Highest	Lowest	Average	Highest	Lowest	Average
1910	¥ 986	¥ 900	¥ 929	¥ 976	¥ 827	¥ 865	¥ 1,020	¥ 871	¥ 913
1911	963	882	921	961	816	859	990	835	882
1912	925	884	908	887	822	847	930	853	899
1913	1,080	895	976	998	843	895	1,027	870	940
1914	1,065	741	935	1,007	700	884	1,002	760	991
1915	1,086	814	887	1,056	738	830	1,078	795	924
1916	1,435	1,141	1,312	1,306	1,052	1,171	1,350	1,133	1,229
1917	1,699	1,259	1,427	1,605	1,166	1,303	1,635	1,260	1,418
1918	1,821	1,500	1,683	1,599	1,300	1,478	1,300	—	1,336
1919	2,361	3,600	2,980	—	—	—	—	—	—

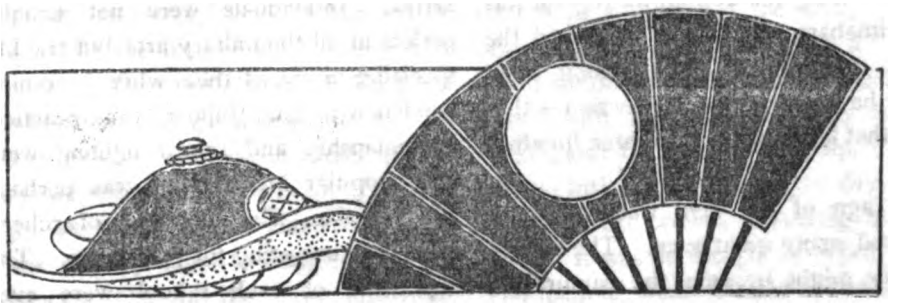
Although the above figures show that the commodity reached the unprecedented high price of 3,600 *yen* the demand still increases, though it must be remem-

Digitized by Google

bered there is a limit to production. The price feel in the spring of 1912 but it is not likely to go down and stay. Some experts say the price is likely to go up to 6,000 *yen* this year. In this connection again the following statistics may prove interesting:

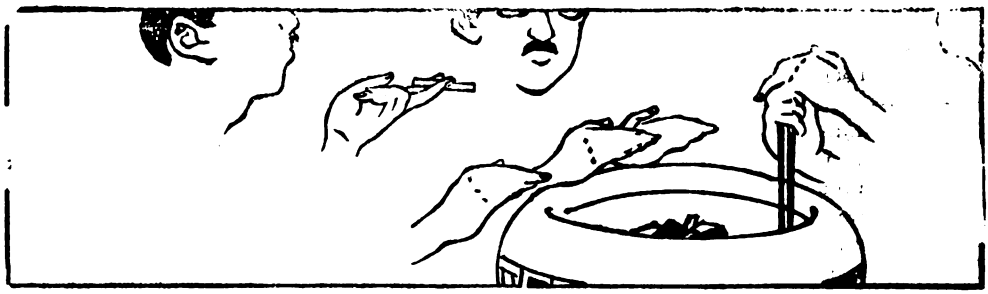
Date	Quntity	Value
1910	14,846,000 (Kin)	¥ 130,832,000
1911	14,456,000 „	„ 128,875,000
1912	17,102,000 „	„ 105,321,000
1913	20,228,000 „	„ 188,916,000
1914	17,148,000 „	„ 161,694,000
1915	17,841,000 „	„ 152,031,000
1916	21,741,000 „	„ 267,036,000
1917	25,828,000 „	„ 359,153,000
1918	24,344,000 „	„ 370,337,000
1919	——	——

The amount of raw silk exported from Kobe and other ports is small compared with the volume passing through Yokohama. The volume passing through Yokohama may, therefore, be taken as the bulk of the material exported from Japan. Japanese raw silk commands the markets of the world and has power to influence the price everywhere. The exports from Yokohama already reach one-third of the entire demand of the world. As to silk Yokohama is the center of the world's market.



Digitized by Google

AROUND THE HIBACHI



A GOOD SHOT

THE in days of old Japan, as is well known, the samurai was regarded as a person of no small distinction by the general public. As a class they were well skilled in the art of war and as a rule were loyal unto death. They were the mainstay of the daimyo when trouble arose. After the age of civil strife, however, when the Tokugawa shoguns established a long peace over the whole empire, the art of war was not so greatly admired and the cult of the samurai fell into disuetude somewhat. The only trouble during the Tokugawa régime was the Shimabara rebellion of 1638 and the Keian uprising of 1651, which need hardly be mentioned in connection with a peace that lasted for nearly three hundred years.

The age of the civil wars naturally produced many great men. The soldier of today might become the samurai of tomorrow and the daimyo of the day after; and as often as not the fortunes of war were reversed and the daimyo of yesterday became the samurai of today and the ronin of tomorrow. Thus great skill was shifted about from pisition to position until unwonted courage was developed and remarkable personalities developed. The man who could succeed in raising himself to the lorship of a province was of no small mettle, and naturally commanded the respect of every one. Such heroes were Oda Nobunaga and Toyotomi Hideyoshi.

Among the more important arts of war in that age was the use of the bow and arrow. Every samurai worthy of the name perfected himself in archery. This art was known as "yumiya no michi," or the way of the bow and arrow. Individuals were not equally perfect in all the miltary arts but tried to specialize in one of them while becoming familiar with all. Jujitsu, spear practice, horsemanship and sword fighting were very popular but archery was perhaps most popular. Various schools of archery arose, all competing for preference. The exponents of each school were ever awaiting an opportunity to display the special features of their art.

The famous Sanjusangendo of Kyoto was a hall for shooting arrows, where a range of 132 yards could be tried for the display of skill in archery. In this hall of archery the competing archers tried

Digitized by Google

for the *oyakazu*, or placing of the greatest number of arrows. The arrows so competing were known as the *toshiya*. The exhibitions of archery usually commenced in the evening and were continued the following morning. To participate in this contest the archer had to go through a long and careful preparation. His mind had to be consecrated to his art in the most religious manner, and he had to follow certain ceremonial obligations. Before beginning the contest he had to practice out on a lawn, which practice was known as *shibaya*, or trial on the grass; and at a fixed time he would enter the contest. At a certain time all the contestants assembled for mutual inspection of the hall, the ceremony being known as *domi*, or inspection. They also examined the arrows to be used, approval of which was called *kemmi*. The greatest number of arrows reaching the target were called *Oyakazu* and those passing through it were called *toshiya*, as before mentioned. The judges gave a certificate to the archer as to the number of *toshiya* to his credit, and this was displayed in a frame to the spectators. The champion's certificate had attached to it the words *Nippn-Ichi*, the first of all, or the first in Nippon. When one champion displaced another there was great excitement.

The original of these contests at the Sanjusangendo took place in January, 1596, after which time archers of all parts of the conutry came to compete for the mastery. One of the most illustrious champions through the many centuries of the practice in archery was Hoshino Kanzaemon, a samurai under the daimyo of Owari, one of the Tokugawa family, who, in the year 1662, shot no less than 600 arrows through the target and had framed and hung up in the hall of archery the most distinguished of all the tablets there. This made the record until the year 1668 when Sonoemon of Kii province put as many as arrows through the target and the tablet of Hoshino was displaced by that of Kasai. When Hoshino heard this he was fired with ambition to regain the championship, and entered the contest again in 1669, when he succeeded in penetrating the target with 800 arrows. His tablet bearing the enviable legend, First in Nippon, was put up in place of that of Kasai who also belonged to a Tokugawa daimyo. All the champions being Tokugawa men, showed how the art of the bow and arrow was prized by that family and its retainers. Indeed there was the keenest rivalry between the Tokugawas of Kii and the Tokugawas of Owari. When the experts of the Owari clan took the tablet those of Kii could not rest until it was re-won.

Consequently there was great anxiety among the men of Owari to get a man better than Hoshino to displace the champion of Kii. A youth named Wasa Daihachiro was brought forward. Though only 18 years old he was already famous as a master of the bow. It was not supposed, however, that a youth could outdo a veteran archer like Kasai. The youth had the sympathy of the public, and that was some help. There was no little excitment on the day of the contest, great crowds collecting from all parts. It was on the 4th of April, 1687. The people were breathless when the youth appeared and took his seat among the famous archers in the great hall. He at last arose and drawing the string, took aim. His first three arrows went true. But the suceeding four or five were futile. The anxiety of his supporters was at the breaking point. His lips were

Digitized by Google

tense and his face growing visibly paleri He was doing no better. A samura. with broad hat pulled over his eyes emerged from the crowd and approached the youth. What was the surprise of the crowd when the stranger held up the hand of Wasa and cut it with a knife, drawing blood. Thereupon every arrow went home. The flow of blood had relieved the lad's tenseness and enabled him to get free from the dazed state that had fallen on him. He sent no less than 833 through the target, and thus champion's tablet was his. After him none was found to reach the same achievement. The surprising thing is that the man who had come to his relief by cutting his hand letting, blood, was no other than Hoshino whom the youth was laboring to supplant as the champion of the province.

This tale is often told to show what a manly spirit pervaded the samurai of that age, and the story of Hoshino's magnanimity was afterwards dramatized and played all over the empire. In Yedo too a hall of archery was erected, but it was only half the length of the great hall at Kyoto.

Ochi Tojitsu,

Taki-no-minakami

Toshi tsumori,

Oi ni kerashi na

Kuroki suji nashi

(Composed on beholding the cascade of Otowa on Mount Hiye)

Long years, methinks, of sorrow and of care

Must have pass'd over the old fountain-head

Of the cascade; for like a silv'ry thread

It rolls adown, nor shows one jet black hair.

(From Kokinshu)

Digitized by Google

MONTHLY RECORD OF EVENTS

(JANUARY 25 to FEBRUARY 25)

Dec. 26.—The Imperial Diet was formally opened, the Imperial address being read by the Premier in the absence of His Majesty the Emperor. An appropriate respense was made to the Imperial message.

Mr. Komajiro Kikuchi, Counsellor in the Department of Foreign Affairs, was appointed to the same position in the Japanese Embassy in Rome; and Mr. Chonosuke Yata was appointed Japanese Consul at Honolulu.

Dec. 27.—Dr. K Furuichi was raised to the peerage, with the rank of Biron.

Dec. 28.—The Japan-American Raw Silk Association was incorporated with a capital of 10,000,000 *yen*.

Dec. 31.—Admiral Kataoka passed away. He was one of the heroes of the Russo-Japanese war, when he succeeded in decoying the Russian fleet into the Tsushima channel where it was annihilated by the Japanese fleet under Admiral Togo.

Jan. 1.—The greatest of the nation's holidays.

Lieutenant-General Inouye died.

Jan. 3.—The Emperor gave the annual New Year Banquet to State Officials.

Jan. 5.—The annual Imperial Banquet was given to the Foreign Diplomatic Corps and other high pessonages, the the guests numbering over one thousand.

At Otsuna station 20 parsengers were injured in a train collision.

Jan. 6.—The Tokyo fire brigades held their annual parade and exhibition of athletic feats.

Jan. 8.—Mr. Y. Takegoshi, Ex. m.p. was appointed a member of the compilation committee in the Imperial Household.

Dr. Seiichi Honda, editor of the Osaka *Asahi*, and one of the most distinguished jounalists of Japan, died of influenza.

Jan. 9.—Count Akimasa Yoshikawa passed away.

Jan. 10,—Mrs. Shinko Saionji, daughter of Marquis Saionji, passed away.

Jan. 13.—Mr. Yoshitaro Kawasaki, of the famous dockyard of that name, was raised to the peerage by His Majesty the Emperor in recognition of his invaluable services to the ship-building industry in Japan. Mr. Keiichiro Yasukawa, a coal magnate, was also made Biron at the same time.

His Majesty the Emperor issued a Rescript on the conclusion of world Peace.

The annual budget for Tokyo municipality was announced at 19,000,000 *yen*.

Jan. 15.—The annual ceremony of opening the great wrestling hall at Ryogoku was held, and the contests began.

Jan. 18.—Marquis Ikeda and his mother both died of influenza.

Jan. 19.—Their Majesties the Emperor and Empress repaired to the Imperial Villa at Hayama for the winter months.

Jan. 20.—Mr. Kazuyoshi Yagiu, formerly president of the Taiwan Bank, passed away.

Jan. 22.—The Imperial Diet formally resumed session after the New Year holidays, when speeches were delivered by the Premier, the Foreign Minister, the Minister of War and the Minister of Finance.

Jan. 24.—Marquis Kuniyuki Tokugawa was despatched to Switzerland to attend the International Convention of the Red Cross Society.

Digitized by Google

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Japan

The situation in Japan is far more interesting than can be outlined in the brief space at our disposal. One of the most important questions now creating an intense agitation is the demand for universal suffrage. The country stands in need of pressing reforms, such as the divertion of vast funds from military to domestic purposes, the improvement of public utilities which are at present amazingly inefficient, chiefly through lack of funds and adequate administration; and the extension of practical education. The high cost of living too, is creating immense anxiety, as it is due to the unprecedented expansion of currency which the Government is afraid to reduce lest the action should interfere with trade and industry. Thus the common people and the unsalaried classes generally have to suffer for the sake of enriching those who have already money enough and to spare. While one half of the nation is rolling in wealth and spending it in luxury, the other half cannot make ends meet. In other countries this situation would give cause for grave anxiety. In Japan it must inevitably do so as time goes on.

China

Discussion still goes on as to how Japan and China will settle the dispute over Shantung. Japan has asked China to open negotiations on the question but China does not see how this is necessary, as there is nothing to do but give back the territory and remove the Japanese troops. From a Japanese point of view, however, there is much more than that to the transaction. Not only has the territory to be restored to China but guarantees have to be given for the future of it. If it once passed to Germany, who is to say that it may not again be bartered away to some power stronger than China? There is no doubt that the question is a very delicate one and will require the utmost wisdom for readjustment. The agitation over the matter in the United States only complicates it all the more in China, where some persons seem to think that, by holding out, the terms of the Peace Treaty in reference to Shantung can be changed. If the matter is allowed to drag on as at present the only result can be a further estrangement of Japan and China.

Marquis Okuma's Opinion

A representative of the *Jiji* visited Marquis Okuma at his Kodzu villa on the day when the Peace Treaty was brought into formal operation, to learn his views on various topics of the day, as well as on the restoration of peace. The Sage of Waseda speaks very glibly on many subjects as is his wont, but we propose to quote here only the more interesting of his observa-

Digitized by Google

tions. He says: "I am optimistic of the future of Japan. She was among the big Powers of the world before the Peace Conference by virtue of her treaties with Britain, France and Italy. I am confident that she will be able to secure her development in the world in the future side by side with Britain and America, if not ahead of these Powers. I do not know what weak policy the 'high colla' politicians advocate, but as for me I feel strongly persuaded that the British and American influences are quite powerless before Japan if she shapes her course in strict accordance with a sense of justice. From this point of view, I am dissatisfied with the attitude of the British Dominions, particularly Australia. It was not for the furtherance of her own interests that Japan participated in the war. It is outrageous that men like Mr. Hughes should come forward as the assailants of Japan, in spite of the fact that it was thanks to the assistance of the Japanese Navy that the Australian troops were enabled to reach Europe. It is already observable that Japanese undertakings in New Guinea are meeting with many obstacles. I am always in favour of cultivating friendship with Britain and America and this policy has indeed, been given effect on many occasions. But my unreserved criticisms seem to surprise the peoples of these two countries sometimes. In a report compiled by the Labour Party of England, which I recently received, my view was quoted. I am ready to insist upon what I deem Japan's due, no matter whether British or American interests may be involved."

Siberian Policy

The Tokyo *Asahi* says that from the statements published by the Foreign Office regarding the recent negotiations with the American Government concerning the situation in Siberia, it seems that the American Government has declared that Japan is free to take whatever measures she may think fit regarding the maintenance or withdrawal of the Japanese garrison in Siberia and the protection of the Siberian railway. If so Japan should not hesitate to declare her policy and carry out her intentions. Of course, America should have consulted Japan before deciding to withdraw from Siberia. If Japan still hesitates to carry out her own policy out of consideration for the feeling of other countries, she will eventuallo have no diplomacy of her own. Why is the Government afraid of declaring its policy,—withdrawal or reinforcement or maintenance of a part of the present garrison? It is now reported that the Nikolsk Bolsheviks have assumed control and that the American troops in course of evacuation are assisting the Bolsheviks from behind. Is Japan prepared to be charged with interfering in the internal affairs of Siberia and thus isolated from the rest of the world in regard to Russia? The Govornment is simply sitting on the fence, neither withdrawing the Japanese garrison nor reinforcing it to a sufficient extent. Such na attitude will cause the world to distrust Japan and the suspicions among the Powers will be heightened,

Universal Suffrage

The *Yorodzu* thinks that about 170 members of the Diet are now in favor of the adoption of universal suffrage, and if a score more are won over, the suffage bill can be pushed through. Among the members of the Seiyukai itself there are many men who are at heart advocates of universal suffrage. If these are induced to absent themselves from the Diet when action is taken on the bill,

Digitized by Google

this can easily be carried through. All this, however, depends upon a great national movement outside the Diet. Forty one public bodies have so far declared themselves in favor of universal suffrage, aud more are following suit. The only person in all Japan who is really opposed to universal suffrage, is Prince Yamagata. His followers are at his beck and call; they oppose univeral suffrage, simply because their master is opposed to it. It is out of consideration for the feeling of Prince Yamagata that the leaders of the Kenseikai at first declared that it was yet premature to adopt nniversal suffrage in this country, and that Mr. Hara is opposed to it. An extensive and intensive demonstration by the whole people is necessary to disillusion Prince Yamagata.

Sham

The *Yamato* asserts that in Japan sham and shoddy reign ad nauseam. The constitution provides that the people have rights in accordance with the stipulations of the laws, but these stipulations are hemmed in with innumerable restrictions. We might say that if an electric pole blooms you shall have the flowers. They say that univasal suffrage is to be adopted immediately, but many restrictive regulations are to be enacted regarding the constituency. The authorities assure that the price of the Government monopoly cigarettes will not be raised, but an advance is announced the following day. It is the pride of the Japanese woman to have plenty of hair, but you will find that the greater portion of it is an artificial supplement. The parts of women's clothing exposed to view are of fine material, but lo! the lining hidden from view is unspeakably crude. The so-called gentlemen are no better than the women. They go to theatres and concerts, but do they understand dramas and music? Scholars turn out tome after tome, but their books are all made up with translations from foreign publications. First of all, we should do away with the false.

British Citizenship

The British people residing in Japan are considerably exercised over the new British naturalization act of 1915 which denationalizes all chirdlen born in Japan of British parents who themselves were not born in British territory. Consequently all children born of British subjects who themselves were not born in British dominions, after January, 1915, have no nationality, as they are not Japanese subjects and cannot be so naturalized unless the mother happens to be Japanese. During the twenty years that have elapsed since the determination of extraterritoriality in this country many children have been born under the above circumstances; and now many of these are married and children are being born to them, these offspring having no hope of ever attaining the nationality of their parents unless by the required residence on British soil. There are also in Japan children born of British parents born outside of British jurisdiction, in the Udited States or elsewhere. Naturally there is now prevailing grave dissatisfaction among members of the British community in Japan over this situation. A formal application was made to the British Government in 1918 to have the case reconsidered and the act so worded as not to denationalize the children alluded to; and Mr. Balfour promised that the matter would receive every consideration after the war. Nothing appears to have been done as yet however. It appears that the general intention of the framers of the new act was to discourage British subjects residing abroad beyond a certain time; or at least to ecourage them to leave their wives behind them in England or some British territory if the fathers happened to be born abroad.

Digitized by Google